

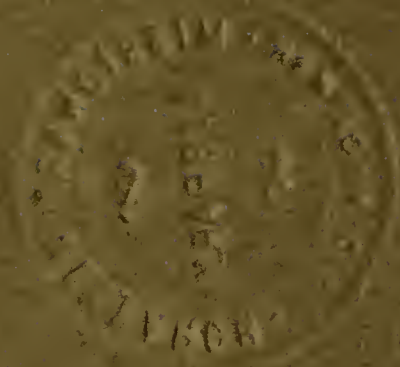
**The Young Men's  
Christian Association**

**and**

**The Russian  
Orthodox Church**

**FREDERIC CHARLES MEREDITH**

**Rector of the American Episcopal Church,  
Mayebashi, Japan**



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THE INTERNATIONAL COMMITTEE OF  
YOUNG MEN'S CHRISTIAN ASSOCIATIONS

TO THE SENIOR NATIONAL SECRETARY OF  
THE YOUNG MEN'S CHRISTIAN ASSOCIATION FOR RUSSIA

Dear Mr. Phelps:

In submitting this somewhat delayed report of my experiences in Siberia last year with the Young Men's Christian Association, I would call your attention to the fact that it was written during my summer vacation at Takayama, Japan. Owing to the absence of reference books of all kinds, even English dictionaries, I have depended entirely upon my diary and field notes made during my stay in Siberia. I cannot hope that the report will be free from errors. I have, however, tried to describe conditions as I saw them and to record conversations as I understood them. I am indebted to many writers on Russia and her Church for much information embodied in the report, and have tried to make due acknowledgment of my indebtedness. I wish to assume entire responsibility for all conclusions I have drawn.

Deaconess Newbold, of the American Episcopal Church of Aomori, Japan, a former co-worker, assisted me greatly in the work of preparation. Not only did she contribute the mechanical work of typing, but also gave me many valuable suggestions. This assistance she has voluntarily rendered as her contribution to the cause of the reunion of the churches, which lies so close to her heart.

Yours sincerely,

FREDERIC CHARLES MEREDITH.

Takayama, Japan,  
September 6, 1920.





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## INTRODUCTION

The year nineteen hundred and eighteen found the Young Men's Christian Association, under the leadership of a senior national secretary, Mr. G. S. Phelps, established for work in Siberia. The problems confronting the Association were many and varied, such as army work, with the United States and Allied troops, and regular city Association work, with its religious, educational, social, and physical phases, which naturally had to do with the Russian people.

The senior national secretary recognized the fact that the work of the Young Men's Christian Association among the Russian people could be best served by cooperation with the Russian National Church. The steps which he took to accomplish this form the subject matter of this report.

From the inception of the Association work, he never lost sight of the fact that the Russian Orthodox Church is the determining religious influence of the country. This view, however, was not held by all the secretaries of the Young Men's Christian Association at the beginning; nevertheless, as time went on, many became convinced of the truth of this.

The growing cordiality and mutual understanding existing between the Anglican communion—particularly the American and English Churches—and the Russian Orthodox Church, was a factor in determining the method of approach. Among the personnel of the Young Men's Christian Association in Siberia, I was the only priest of the Anglican communion, and, naturally, the senior national secretary detailed me for this mission. This made it necessary for me to leave my work among the American troops stationed at Spasskoe. The commission was most acceptable to me, as for many years I had been deeply interested in the Russian Orthodox Church and had made some progress as a student of its problems.

The Russian Orthodox Church at large was not familiar with the work of the Young Men's Christian Association and, therefore, preliminary studies were necessary before anything definite in the way of cooperation could even be considered.

On the other hand, the Association, generally speaking, was as ignorant of the Orthodox Church, as the Church was of the Association. To be sure, Dr. Mott had been most cordially received by the Russian Orthodox Church in Russia proper, but the results of his reception and subsequent experiences with church officials were not available for our use at this time.

The necessary preliminary steps, therefore, were as follows:

1. A study of the Holy Orthodox-Catholic Apostolic (Greco-Russian) Church, through its officials, and by attendance at its worship.

2. An explanation of the principles and methods of work of the Young Men's Christian Association to the bishops, clergy, and laity of the Church.

3. An exposition of the Holy Orthodox-Catholic Apostolic (Greco-Russian) Church, its doctrines and worship, to the Young Men's Christian Association secretaries in the field, together with a general consideration of their local interests and problems with reference to the Church.

4. A survey of religious conditions in the cities, in order to estimate the influence of the Russian Orthodox Church and other religious bodies upon the life of the people.

5. An investigation of student life and activities, especially with reference to the Russian Orthodox Church, in order to furnish the data for educational and religious programs.

## TOMSK

With the unsettled conditions, and the difficulties of communication, it was at first thought impossible to make a general study of the Russian Orthodox Church. The question, therefore, was where actually to begin. The fact that the Bishop of Tomsk and Altai, the Right Reverend Anatoli, was known to be kindly disposed toward the Young Men's Christian Association, having become acquainted with its activities in America, and also the fact that he spoke English perfectly, suggested to the senior national secretary, that a definite beginning be made at Tomsk.

On February 23, 1919, I left my work at Spasskoe and arrived at Vladivostok. There I had several conferences with Mr. Phelps, with reference to the details of my mission, and he commissioned me as his personal representative. Accordingly, acting under his verbal instructions, I left Vladivostok on March 6, 1919, by the Trans-Siberian Express for the city of Tomsk.

Tomsk is undoubtedly the educational and cultural center for Siberia. A more beautifully situated city would be hard to imagine. Skirted by the River Tom, it lies in a depression among the hills through which the train winds, and as the snow-covered town bursts on the view, the dome of the stately cathedral shining in the sun dominates the foreground, while



beyond, crowning the hills, the white buildings of the University of Tomsk and the Technological Institute supply the background of a beautiful picture. Moreover, every hill is topped by a church, each with its own distinctive architecture, yet possessing the characteristic dome. Frozen for months in the winter time, the River Tom is navigable for three or four months in the summer, during which time it forms a beautiful approach to the city.

Due to war conditions, Tomsk showed but few signs of its former prosperity. The principal buildings were requisitioned by the military authorities, and Czech, Jugo-Slav, and Russian troops were quartered at various points. The University and Technological Institute were conducting classes as usual, but the student bodies were greatly reduced, and most of the resources of the institutions had been placed at the disposal of the Government. The city was crowded with refugees, and accommodations, when they could be obtained, were very expensive. The hotel service was extremely poor and the shops and stores in the principal streets, while they kept their doors open, displayed little for sale. There was plenty of social activity in the city. Missions of various nations were quartered there, and the American Red Cross was actively at work. Much unrest was felt in the country districts about Tomsk, but the city itself was so carefully patrolled by the military forces, particularly the Czechs, that conditions were fairly normal. The United States was represented by a Vice-Consul, Mr. D'Ille, and the consulate was the meeting ground for Americans. For some months, plans had been on foot for Young Men's Christian Association work in the city, and a general secretary was in residence.

On Tuesday, March 18th, Mr. Alexander paid a visit to the Right Reverend, the Bishop of Tomsk and Altai, Anatoli, and arranged for my first interview on the following day.

I found Bishop Anatoli to be a man of the highest culture, genial, frank, friendly, and of deep spirituality. On the wall of the reception room was a large picture of Archbishop Nicolai of Japan, which was of great interest to a missionary from Japan, and really opened the conversation and put it on a friendly basis. Due to his knowledge of English, we were able to discuss many problems with ease and facility; therefore, the formal interview resolved itself into a friendly conversation upon a variety of topics, and before long, we were engaged in unpacking a box of church vestments and ornaments.

Finding two-year old copies of *Association Men* on the reception room table assured me of his interest in our organization. He then spoke of the Association as he had known it in America, and called my attention to several books on the subject which he had in his library. He seemed to be pleased that our Association wished to learn more about the Russian Orthodox Church, and at this, and all other visits, he showed a keen delight in explaining the intricacies of church ceremonial, and showered me with suggestions and plans for extending my mission into a general study of the Church. He called my attention to various pamphlets of the Faith and Order Commission of the American Episcopal Church, together with many books in his library dealing with the question of reunion. He expressed a desire for a deeper acquaintance and a more intimate association in church affairs, and extended to me, as a clergyman of the American Episcopal Church, many privileges in the Russian Orthodox Church. The senior priest of the New Cathedral was present during the latter part of our interview, and we discussed the Association and also church matters in general, with the Bishop acting as interpreter.

This friendly visit lasted some three hours or more. For a bishop of a diocese of some fifteen hundred churches and, therefore, a very busy man, to give three hours out of a full day to a stranger, on his first visit, was unexpected. The fact that I met with this pleasant reception on my first interview with a Russian Orthodox bishop led me to anticipate the hearty courtesy, brotherly love, and affection which afterward greeted me from Omsk, in the west, to Blagovestchensk, at the extreme east of broad Siberia.

On Saturday, March 22nd, I dined with Professor Wineberg, of the chair of physics, in the institution known before the Revolution as the Nicholas II. Tomsk Technological Institute. Naturally, we spoke on educational topics, and, in addition, he gave me many bits of information concerning the Russian Orthodox Church. I questioned him about the relation of the Intelligencia to the Church and her teachings.

The attitude of the Intelligencia towards the Russian Orthodox Church is an interesting problem. Before these unsettled times, they paid little attention to the Church, maintaining nothing more than a formal relation, but during these days of uncertainty, the Intelligencia as a class seem to have returned, to some extent, to the Church, as the fount of religious truth and reality. When I questioned one of them as to the reason



for this, he said, "Where else can we turn than to our Holy Mother, the Church? There is no help for us other than in her teaching."

A few days later, I met Professor Penn, who occupies the chair of mining engineering in the same institution, and later came to know him quite well visiting, at his suggestion, his parish church, and conferring with the clergy. Of this, I shall speak later in this report.

The New Cathedral of Tomsk occupies the principal square, and is an impressive building. The interior is one of rare beauty and lends itself readily to the beautiful ceremonial of an Orthodox service. The first service I attended here was the service of Vespers and Matins, with the Bishop of Tomsk and Altai officiating.

On Sunday, March 23rd, I was present at the Liturgy of St. Chrysostom in the New Cathedral. This wonderful liturgy never fails to make a profound impression, and I was deeply moved.

On Thursday, March 27th, I called for a second time on the Bishop, Anatoli, and for three hours or more, we discussed church matters, general and local, and also the work of the American Red Cross and the Young Men's Christian Association in Siberia. Upon this occasion, the Bishop gave me a cordial invitation to be present behind the screen at the cathedrals during worship. He also gave me a card of introduction to all the clergy of the diocese, carrying with it permission to worship behind the screen in some fifteen hundred or more churches.

In the diocese of Tomsk, previous to the Revolution, a thriving missionary society for work in the Altai region had been in operation for years. In the old days, this Altai Missionary Society received a grant of more than 40,000 roubles a year from Moscow. This sum had been cut off at the Revolution, but the work was still being carried on, and the Bishop told me that a meeting of the Society would be held that evening in the episcopal palace. It is not generally known that the Russian Orthodox Church is a great missionary church, yet the sight of the Cross surmounting the Crescent on most Russian Orthodox churches is a reminder of the struggle of the Church with Mohammedanism.

On Saturday, March 29th, I attended a service in the New Cathedral, and, for the first time, occupied a special place behind the screen. A prayer desk was provided for my service books, a carpet to kneel on, a taper to see by, and an acolyte

to attend to every want. I was much impressed with the dignity of the clergy and the reverence shown by them in their performance of the service. With all the elaborate ceremonial, there seemed to be a simplicity which was most refreshing. Nothing appeared to be done for effect, but, on the other hand, everything done seemed to be effective.

At this, and all other church functions during my whole connection with the Russian Orthodox Church, I wore the regular uniform of a secretary of the American Expeditionary Force. This I considered very necessary in view of the many criticisms of the "Red Triangle," both inside and outside the Church. The apex of the triangle in many Russian Orthodox church decorations, and especially in representations and pictures of God the Father, points upward; therefore to many the red triangle, pointing downward instead of upward, seemed to be a popular "devil sign" or a Jewish emblem.

Sunday, March 30th, proved to be one of the pleasantest days of my stay in Tomsk. On the invitation of the Bishop, I was present at the Epiarchal School chapel for the Liturgy. A special place was provided for me behind the screen, and every possible courtesy was shown me. After the Consecration in the Liturgy, the Bishop presented me with his own "altar bread," from which a particle had been taken for the Holy Communion; at the same time, I received "the blessed warm water and wine." In the Russian Orthodox Church, I believe this to be a singular mark of courtesy to outsiders; however, receiving the "altar bread" and "the blessed warm water and wine" must not be confounded with receiving the Holy Communion.

The Epiarchal School is the diocesan school for the daughters of the clergy. In former times, the reputation of the school drew students from many parts of Russia and Siberia, but now the attendance was reduced to a couple of hundred students. The sight of a chapel full of young girls, dressed in red, with white aprons and white caps and white stockings, was one to be remembered. They stood for several hours, without apparent fatigue or listlessness, and their singing was truly remarkable.

At the close of the long service, the Bishop, the chaplain, and the principal invited me to the lunch provided for the guests attending the graduation exercises. Seated with the Bishop at the high table, I saw Russian hospitality at its best. At the graduation exercises, I had the honor of distributing the diplomas and of awarding the prizes. The



Bishop appeared a real father among these, his spiritual children, who deeply appreciated his words of commendation. At our request, the students sang parts of the church service, and responded to many an encore. Before the close of the exercises, upon request, with the Bishop acting as interpreter, I spoke to the students and guests on the subject of education, laying particular stress upon Christianity as the foundation of all true education.

This school interested me in that it showed that the Church, in thus educating the daughters of the clergy, does provide some suitable educational facilities for the coming generation. Since many of these school girls marry clergy, it would seem to indicate that the household of the parish priest would be a well-instructed one. The charming simplicity of these pupils in the presence of their bishop and instructors, lingers as a pleasant memory.

After the exercises, I accompanied the Bishop on his inspection of the Siberian Army's new automobile school, installed in some of the buildings of the Epiarchal School, and also visited seventy or more orphans quartered in yet another of the school buildings.

On April 4th I was present at the Old Cathedral for Vespers and Matins, but did not go behind the screen. The Old Cathedral at Tomsk is a building about one hundred and fifty years old and contains many beautiful ikons.

At night, I was invited to dinner at the home of the American Vice-Consul, Mr. D'Ille. Mrs. D'Ille is a Russian well acquainted with her Church, and helped me in many ways, such as giving me information on points in the worship, translating and interpreting. Mr. D'Ille has spent several years in Russia and Siberia, and knows it well. He proved at all times to be a genuine American, and from time to time gave me valuable aid.

On April 6th, the Metropolitan of Kazan, the Archbishop Joseph, pontificated at the Liturgy in the chapel of the episcopal palace. I was present behind the screen and was accorded the usual courtesies, and also received the "altar bread" and "the blessed warm water and wine" from the Archbishop. During the Liturgy, there was an ordination to the diaconate, which was the first I had witnessed during my stay in Siberia. The deacon after his ordination was able to take his place immediately as one of the ministers without any hesitancy whatsoever. This shows excellent preliminary training.

At this, and other services I attended in Russian churches, I found large congregations of all classes. I did note from time to time the absence of young men generally, due to the war; but the attendance of boys was excellent.

On April 7th (March 25th, old calendar), being the Feast of the Annunciation, Bishop Anatoli pontificated at the New Cathedral. The Liturgy was preceded by the Hours. Russian church music is of such a high standard that it is hardly necessary to call attention to the music of particular services, yet at this feast it was certainly unusually fine. At this service, I particularly noted that, with growing familiarity with the Liturgy, comes deeper appreciation of its spiritual content. On this day, following the Liturgy, there was a most moving ceremony. Troops about to be dispatched to the Front were drawn up in the Cathedral Square in church parade formation, and the Bishop and clergy, leaving the church in procession, gave them the formal blessing.

When I next visited Bishop Anatoli, he asked about my progress in the Russian language, expressing a wish that I should take part in the church services as soon as I had acquired sufficient proficiency. As a priest of the American Episcopal Church, I had with me the proper vestments of my office, but on this mission, I considered it best always to be present in the regulation uniform of the Association.

The Bishop was much interested in the progress of the Association work in the city of Tomsk among the soldiers and university students and he seemed to realize its difficulties. The well conducted clubs for the Czechs and Jugo-Slavs demonstrated the manner in which the Young Men's Christian Association work is done on a large scale, and proved helps in the general propaganda, as many of the people saw such clubs for the first time.

At the suggestion of the Bishop, I visited the artillery barracks in Tomsk, and made the acquaintance of a zealous young priest, who had in the course of a few weeks collected a large sum of money and furnished a chapel complete. This, in times so troubled, shows the zeal of a priest and the ready response of the people to a church need. Later in the morning, the priest took me to his rooms and showed me all the ornaments and vestments for the new church. Relationships with the clergy established so naturally as this, for instance, would seem to indicate that it is along the route of friendliness and understanding that one may enter into the spirit and gain a real appreciation of this great historic church.



The Palm Sunday services began at the New Cathedral on the evening of April 12th, and lasted from six to ten. I have never seen a larger crowd at a religious service or a more orderly and devout congregation. For nearly four hours scarcely anyone left the building, and among the congregation were to be noted a great many children. The pussy willow was substituted for the palms generally used in America, and the distribution of these flowers was reverent and devotional. Holy Week was thus auspiciously begun.

On Sunday, April 13th, Bishop Anatoli dedicated this church in the artillery barracks. As this was the first service of dedication of a Russian church I had ever attended, it proved deeply interesting. A choir of twenty nuns from the neighboring convent furnished the music, supported by a well-drilled choir of soldiers in the nave of the church. From my place behind the screen every detail of the service could be readily observed.

The Office of Consecration is so filled with minute rubrical directions that at first the service appears a hopeless tangle, but, when thoroughly studied, it proves to be a wonderful exposition of symbolism in worship. A few examples of this symbolism may be of interest.

The altar represents the sepulchre of Christ, and at the top of the altar columns places are hollowed out and filled with wax, mingled with fragrant spices. These represent the sweet smelling spices with which Joseph of Arimathea and Nicodemus anointed the body of our Lord when they laid Him in the tomb.

When the top of the altar is fixed to the columns, it is nailed at the four corners. This nailing represents the nailing of our Lord to the cross. These nails are driven in with stones and the stones are afterward placed beneath the altar. When the altar is bound with a cord, it is to typify the cord with which our Lord was bound when He was led before Annas and Caiaphas.

The double vesting of the altar signifies its double meaning—the tomb of Christ and the throne of God. The beautiful altar coverings, made of the finest materials and wrought with the greatest care, are to call attention not to themselves but to the glory of God's throne.

The circle, without beginning and without end, is the symbol of the eternal God, and to signify that the building is consecrated forever to Him, the bishop in procession circles about the church being dedicated. That is to say, the sym-

bolic actions of the Office of Consecration enrich the beauty and devotion of the prayers enshrined in it, and are a wonderful means for making truth live.

General Janin, the Senior Allied Commander, and officers of the Russian Army, as well as members of the French Military Mission, were present at this dedication. The service was followed by a military review and banquet. The Mother Superior and Guest Mother of the neighboring convent were among the guests, and I was delighted to receive from them a cordial invitation to visit their convent at my earliest convenience.

Wednesday of Holy Week, I attended the Liturgy of the Pre-Sanctified at the Old Cathedral.

In the afternoon, after a conference with one of the professors of the Technological Institute, I went to the chapel of the University of Tomsk for Vespers and Matins, and was treated with the usual courtesy of being shown behind the screen, and having my needs well provided for. The university chapel is now used as a parish church, and at this service was completely filled with students and parishioners. This chapel is one of the finest to be found in Siberia.

Later on I had the opportunity, at the home of one of the professors, of talking over with him religious conditions among students, and obtained some insight into this great problem. Moreover, speaking of the renewed interest of the people in their Church, he characterized it as "a religious mania." To be sure, the observance of fast days and days of abstinence has among a certain class undoubtedly been neglected; nevertheless, it is true that millions of people do observe the Church's fasts and festivals and draw from them their inspiration to better things.

On Great Thursday, I attended the Liturgy of St. Basil the Great, at the New Cathedral, and was shown the usual courtesies which have been accorded me with unfailing regularity, since I came into this Diocese of Tomsk.

At seven o'clock on the evening of the same day, I attended the Great Friday Passion Service—"The Office of the Holy and Redeeming Sufferings of our Lord Jesus Christ." The feature of this service is the reading of twelve portions of the Holy Gospels, dealing with our Lord's Passion. The Bishop was present and read the First Gospel, and eight clergy each read a portion in turn. At the conclusion of each gospel, candles were lighted and the cathedral bells rung to indicate the number of the gospel portion read. The great



church was crowded to suffocation. During the service, the enormous congregation held lighted candles, and when this long service was concluded at half past ten, they carried these lighted candles to their homes. As the night was cold and windy, the people had brought to the church all sorts of lanterns, bottles, lamp chimneys, and paper bags to guard the light, but, even with these precautions, it was no easy task to keep the candles lighted, and there was a constant borrowing of lights as the various groups made their way homeward. It reminded me of illuminations, torch light processions, and transparencies, with which we celebrate political, athletic, and social affairs in America, often measuring the success of the occasion by the amount of light and noise produced; but as I watched the congregation making their way to their homes so quietly, bearing so carefully in the windy night this symbol of the Christ, the Light of the World, the contrast and the lesson learned thereby were a great help in one's Easter preparation, and to me it seemed that the whole-hearted participation of every worshipper showed that the inner significance of this solemn service was fully grasped. Speaking of Great Friday Vespers, at which time the ceremony of the Winding Sheet, symbolical of the burial of Christ, is celebrated, the Bishop characterized it as "very solemn," and the rubric says: "Especially affecting is Vespers which is celebrated on Great Friday at four o'clock when the Winding Sheet is brought into the center of the temple." I have been present at many Good Friday services in various churches, but never has the drama of our Lord's burial been so vividly and reverently portrayed to me. The Winding Sheet is a figure of the Saviour painted on a beautifully embroidered cloth and this cloth is spread over a box, which gives the impression of a real coffin. At the beginning of the service, this cloth rests upon the altar, and later is lifted from the altar and carried on the shoulders of the clergy to the center of the temple; there it is laid upon the box, and the resemblance to a tomb is striking.

Again and again, as one attempts to describe the splendor of Russian worship—as, for instance, such a service as this—one feels that mere words obscure the impressions rather than describe them. To a Westerner, unaccustomed to liturgical services, the detailed impressions of this service would be lost, but undoubtedly, it would convey to anyone, as it did to me, one solemn and impressive idea—the first Great Friday and its eternal, unchanging significance for the human race.

It is not generally known that the Russian Orthodox Church is a Bible reading church. A study of the Offices of the Russian Orthodox Church shows the great amount and endless variety of biblical allusion and quotation in their makeup. Moreover, I doubt if there is another church in Christendom, in which as lengthy a book as the Acts of the Apostles is read through at one service. This is done at the Great Saturday vesper service, the people standing throughout. The Great Saturday vesper service I attended lasted from eight to half past eleven in the evening, and was immediately followed by the first service of Easter.

The celebration of the Queen of Feasts—Easter—at the New Cathedral, was the most glorious I have ever attended. The crowds, the lights, the music, the incense, the gorgeous vestments, the numerous priests, all expressed the great theme, the joy of the Resurrection—"Christ is Risen!" In the processions and the singing the congregation seemed to be taking part without reserve. Descending from his throne behind the altar, the Bishop gave the Easter salutation and kissed all the priests in turn three times; then, turning to me, exclaimed in English, "Christ is Risen," and on my responding "Christ is Risen indeed," he kissed me three times before passing into the nave—as did also all the other priests and deacons who officiated in this great service. The bestowal of the three kisses of the Easter season was, to the initiated, a solemn act.

Like all Russian cathedrals, the one in Tomsk possesses a stately dome. This dome is beautifully ornamented with a painting of God the Father surrounded by an host of angels. While the priests about the altar were praying, "Do Thou the same Lord look down from Heaven upon those who have bowed their heads before Thee," almost with one accord, we looked up at the dome, now lighted with the first rays of dawn, and it seemed peopled with the Father and the Holy Angels looking down upon the vast congregation as though in answer to this prayer.

The service itself lasted until four in the morning, and most of the great congregation remained to the end.

The church was carefully guarded at all times during the night by hundreds of soldiers, who had shared to a certain degree in the services held within the cathedral. As they marched away in the early morning light, it was a forceful reminder that the country was in a state of war, and that perils beset us on all sides. The Cathedral Square had been



often swept by snipers' bullets in times past, and what may be the condition of Tomsk today, who can say?

At the close of the service, the Easter bells were rung and the ringing continued almost uninterruptedly for three days. Russia is justly famous for its beautiful bells, and the art of bell-ringing is a subject in itself.

Mr. Heald, senior secretary for Western Siberia, with headquarters at Omsk, arrived in Tomsk on Easter Sunday, April 20th, too late for the Great Easter services. However, we visited the cathedral that day and joined a bell-ringing party. At this time, I gave him a verbal account of my mission. He said that at Omsk there was a lack of cordiality between the Russian Orthodox Church and the Young Men's Christian Association, which he thought was due to misunderstandings, and urged me to visit that city. Although my original mission was to the city and diocese of Tomsk, yet at his earnest solicitation, I agreed to go to Omsk for a month or more, for the purpose of visiting the Archbishop of Omsk, Sylvestre, who as head of the High Temporal Authority of the Church, was the ranking church official in Siberia. Secretary Heald conferred with the senior national secretary in reference to this matter, by telegram. Owing to the lack of transportation, I could not start for several days.

Meanwhile, Professor Penn paid me a visit on Wednesday, April 23rd, and invited me to visit the Church of the Transfiguration, his parish church, the following day. This church is one of the most interesting parish churches with which I am acquainted, and on my visit it was well filled and the congregational singing was noteworthy.

I attended a wedding in this church. The sacrament of holy matrimony, in the Russian Orthodox Church, like all services, is rich in symbol. The betrothal at the entrance of the church, with its solemn promise and the giving of the ring, is not unlike the service with which we are familiar. The nuptial benediction, however, with the placing of the crowns on the heads of the bride and groom, together with the triple blessing and the prayer used by the priest, "that the Lord may crown them with glory and honor," is unfamiliar. The crowns represent a reward for the purity and chastity of their lives, and are held over the heads of the bride and groom by their attendants. Wine is used in the marriage sacrament, recalling the first miracle of our Lord at the marriage of Cana in Galilee. When the bridal pair drink from the same cup, it is a symbol of their sharing the joys and sor-

rows of life equally. At the conclusion of the ceremony the couple are led three times around the lectern, on which rest the Cross and the Book of the Gospels. As the circle is the symbol of eternity, the happy pair thus signify their oath to preserve forever the sacredness of the marriage bond by circling the lectern three times in honor of the Holy Trinity, who is thus invoked to bear witness to their solemn contract.

On the afternoon of April 24th, I spent three hours with the Bishop at the episcopal palace, when, among other things, I told him of my proposed visit to Omsk, and, on his own initiative, he very kindly gave me a letter of introduction to the Most Reverend the Archbishop of Omsk, Sylvestre.

### OMSK

Omsk, some 5,350 versts from Vladivostok, was the seat of the Government, and is a most interesting place. It has been described as "the Chicago of Siberia." In normal times, the population did not exceed 100,000, but at the time of my visit, it was estimated that the city contained more than 600,000 people. I have never seen these figures verified, but judging from my observation, they do not appear to be an over-estimate. While Omsk is somewhat isolated, it is famous as the place where Feodor Dostoievsky wrote "Recollections of a Dead House." It is a great Cossack center, and, therefore, the character of the churches differs somewhat from those of Tomsk. The most famous is the Church of St. Nicholas, containing many Cossack banners, the most noted of which is the banner of Yermak, the Cossack bandit, enshrined as Siberia's sacred relic. Many pilgrimages are made to this shrine. Beside these blood-soaked banners of war, hang the banners of the local Boy Scouts—spotless emblems of peace.

On the day after my arrival, I gave a talk to the Association secretaries and their friends, at the rooms of the general secretary for Omsk, Mr. Bertram Mitchell, on the subject of the Russian Orthodox Church, relating my experiences and summarizing the results of my investigations regarding the relation of the Young Men's Christian Association and the individual secretaries to the Church. I emphasized the necessity of patience and knowledge.

A few days later, in company with the senior chaplain of the British Expeditionary Force in Siberia, Major H. McCausland, M.C., I paid my first visit to the Most Reverend the Archbishop of Omsk, Sylvestre. Expecting to find someone at the palace who could speak English, we did not take an inter-



preter with us. When I presented my letter of introduction from the Bishop of Tomsk and Altai to the Most Reverend the Archbishop, he received us cordially, but since he spoke no English, and none of the clergy about the palace were proficient, we were not able to carry on a very lively conversation. When the Archbishop saw the hat badge and the "red triangle" of my uniform, he was greatly disturbed and gave us to understand that he considered those emblems Masonic and Jewish. In our combined efforts to correct his impression, our lack of sufficient knowledge of Russian made matters much worse, and there was nothing to do but leave him with this wrong impression concerning the Young Men's Christian Association, which, however, was fortunately dispelled at our next meeting.

On Sunday, accompanied by General Secretary Mitchell, I was present at the cathedral for the Liturgy. The Most Reverend the Archbishop pontificated, and from our place in the nave I had the opportunity of acquainting Secretary Mitchell from time to time with parts of the Liturgy, and, at the reading of the Epistle and Gospel, I found the places for him in his English Bible. With this as a start, he began his study and appreciation of the Russian Orthodox Church.

This cathedral at Omsk had been used for several Sundays by the British military forces for the purpose of worship. This evidence of friendliness on the part of the Russian Orthodox Church in the capital toward a branch of the Anglican communion marked an interesting step in the progress of unity.

On Thursday, May 13th, after a deliberate delay of several days, I paid my second visit to the Archbishop of Omsk. In front of his palace Cossack troops were engaged in lance drill; horses were tethered to the fence before the palace; and but a few hundred yards away could be seen the trenches defending Omsk from the west. I am sure that those soldiers who examined us so closely had no idea that we in uniform were on a religious rather than a warlike mission.

As I was accompanied by a good interpreter, a delightful hour or more was spent with the Archbishop. During the conversation, he explained the working of the provisional government of the Church in these days of necessity and presented me with a copy of the Acts of the Second Synod of the High Temporal Authority of the Church. He asked many questions about the Young Men's Christian Association, and entered into long explanations of the condition of

the Church in Siberia. He was most cordial and, later, showed me all the ornaments and fittings of his private chapel, and conducted me behind the screen at the time of service, and also invited me to worship behind the screen in the cathedral. This courtesy from perhaps the busiest churchman in Siberia showed a growing interest in the Young Men's Christian Association which was most encouraging in the face of much adverse newspaper comment on its aims and objects. The bad impressions of the first visit seemed to be entirely effaced.

That evening, in company with the local secretaries, I spent at the home of a Russian priest connected with the Cossack Church of St. Nicholas. During the course of the evening, church and Association questions were asked and answered. The wife of this priest was one of the members of an English class in the Omsk Association. The home life of the clergy was most charming and instructive to a student of Russia and her Church. No matter how poor their material equipment might be—and it was poor enough in those days of stress and strain!—there was a simple dignity and nobility and a genuineness about it that was most affecting. For example, this priest received a salary of five hundred roubles per month. To keep house on a salary of five hundred roubles, when the rouble was worth one-sixtieth of a dollar gold, required no little ingenuity. They put before us the very best they had and made no apology. This priest was a graduate of the ecclesiastical seminary of Petrograd and yet there were scarce half a dozen books in the house. On looking back, the memory of my visit to this household is a happy one, and I recall it as the most hospitable in Siberia. "A man's life consisteth not in the abundance of the things which he possesseth."

The following Sunday, the Archbishop Sylvestre pontificated at the Liturgy in the Omsk Cathedral, and I was given a place of worship behind the screen. The Archbishop and clergy were most cordial on this occasion, and I was made to feel at home.

The 22nd of May is the Feast of the Translation of the Relics of St. Nicholas, the Wonder Worker, and the Archbishop was present and pontificated at the Cossack Church. During a part of the service I wandered out into the churchyard, and sat down in a shady spot. The white walls of the church, with the green trimmings, reminded me very much of a New England meeting house. This impression was strengthened by the fact that from where I sat the typical Russian dome could not be seen—just the straight outlines



of the church. Men in their holiday clothes, little girls in their short starched dresses and squeaky Sunday shoes, walked and lounged about the churchyard, and it took a violent stretch of the imagination to believe oneself in Siberia. Less than a year before the time of my visit, the church had been defended by the very bodies of the faithful; during my time, uncertainty had settled upon the city; and now who knows whether the little girls walk as freely in the churchyard as they did a year ago!

On Sunday, May 25th, a pleasant surprise awaited me at the Cathedral. The bishop pontificating was the Bishop of Ufa, Andre. An English-speaking priest came to my aid, and with him as interpreter I had the opportunity of a fine talk with this most interesting bishop, whose reputation is wide. The Bishop of Ufa is noted for the number of church reforms attempted in pre-revolutionary days. He introduced parochial assemblies and had various schemes for parish betterment. Some of them were carried out. In many articles and books on the Russian Orthodox Church, his name appears with frequency. He brought up many interesting subjects for discussion such as the significance of the Young Men's Christian Association triangle, and I pointed to the *Chiro* that ornamented the walls of the Cathedral, telling him that this symbol is the basis of the Young Men's Christian Association emblem. His attitude toward the Association was one of hopefulness and expectancy. An article of his printed in an Omsk newspaper on the Young Men's Christian Association was the basis of part of our talk. Our conversation ranged from the *Filioque* clause in the Creed to Bolshevism. He invited me to call at the episcopal palace, where he was staying with the Archbishop. His cordiality was very marked and a more interesting and energetic man would be hard to find.

Owing to my departure for Tomsk, I was unable to see the Archbishop of Omsk and the Bishop of Ufa again. This sudden departure was due to the difficulties of travel, which made it necessary to take whatever transportation was available. About this time, Secretary Safford was on his way with supplies from Omsk to Irkutsk, and he very kindly gave me a lift to Taiga. Traveling in Siberia by freight is not as uninteresting as it may sound. On this trip we were able to stop at all sorts of villages, and many a Russian boy played his first game of baseball and kicked a football for the first time. Interesting small town gossip concerning the local church and parish priest was eagerly sought on my part.

When one has to do with the cathedrals and churches in the large cities, he needs the corrective of village church life in appraising the attitude of the Russian people toward their Church. I deeply regret that I had so little time to give to this interesting phase of the problem. However, such work had better be undertaken in times of peace than in these uncertain days of war. Russian village life centering about the parish church would furnish a good field for practical experiments in which a sympathetic Association secretary could play no small part.

### NOVO-NIKOLAEVSK AND TAIGA

Saturday, May 31st, found me in Novo-Nikolaevsk as the guest of the Young Men's Christian Association secretaries. Accompanied by senior secretary Catron and a good interpreter, I called on the senior priest of the city. He knew but little of the Young Men's Christian Association. Later in the interview, he conducted us to the cathedral, and explained the various parts of the building and displayed the church ornaments and vestments.

From Novo-Nikolaevsk, I went on to Taiga, where I spent June 2nd and 3rd with Secretary Woodbury, stationed there with a Czech artillery regiment. I visited the church in town. An interesting feature I noted was that this church showed signs of a very recent enlargement, the lumber used being as yet unseasoned. When we so often hear that the Church has no hold on the people in these days, slight evidences of the contrary, such as this, are interesting.

### TOMSK

Arriving at Tomsk on June 4, 1919, I expected to carry out a plan which had been made tentatively for me to visit the southern part of the Diocese of Tomsk and Altai with Bishop Anatoli, on his visitation. The trip had to be abandoned, owing to the unsettled condition of the country. Bishop Anatoli, having two bishops under him, assigned that particular visitation to one of his assistants who was resident in that part of the huge diocese. A diocese extending over 1,500 versts north and south, and a little less east and west, or, in other words, from Mongolia to the Arctic Ocean, is a tremendous territory to be administered even in times of peace, but in times such as those of my visit the work of visitation is practically impossible.



Our senior national secretary, Mr. Phelps, being in Tomsk. I had an opportunity for a verbal report on my experiences since I had last seen him. After consultation, he requested me to visit as many places and as many secretaries as possible on my way east to Vladivostok, and also to undertake a trip to Harbarovsk and any other parts of the country where the Young Men's Christian Association was likely to be carrying on work in the future, or where contacts had been made or were likely to be made with the Russian Orthodox Church. The difficulties of travel and the uncertainty of supplies invested this commission with more than ordinary interest.

On June 7th I accompanied Mr. Phelps on a visit to Bishop Anatoli, who had wished to meet the general secretary, and was delighted with this opportunity. He received us warmly and for over an hour we talked of many things. On this, my first visit to the Bishop since my return from Omsk, I brought greetings from the church authorities whom I had met and thanked him for his prayers on my behalf, during my absence from his diocese. Mr. Phelps spoke of the trials and persecutions which the Church was suffering and told the Bishop that the Christians of America were praying mightily on their behalf. The sufferings of the Church in the diocese of Tomsk were considerable. The Bishop spoke of five priests who had been put to death but a short time before, and described the outrages and persecutions which the Church had suffered in the Samara and Ufa districts. As on the occasion of my first visit to the Bishop, the portrait of that great man, Archbishop Nicolai, the pioneer Russian Orthodox Bishop of Japan, furnished a topic of mutual interest. Mr. Phelps, having known Archbishop Nicolai some seventeen years before, spoke of the value of his personality and work in Japan. He spoke also of the question of cooperation between the Association and the Russian Orthodox Church, promising all the assistance of the Association, compatible with its aims and methods, and the Bishop later told me that he was much pleased with this interview.

After the interview, I went to the all-night Vigil of Pentecost, having been absent from the cathedral since the Easter services. I was welcomed warmly and felt perfectly at home behind the screen. There were an unusual number of clergy present, due to the fact that 140 clerical delegates had assembled for the Diocesan Convention, which was in session over a period of ten days. The holding of lighted candles in this

service, symbolic of the descent of the Holy Ghost, appeared from the sanctuary like a shower of lights.

At this time, prayer for the fruitfulness of the earth is offered. At the "Blessing of Bread, Wine, and Oil" the congregation is signed with the oil and partakes of the loaves. In the early Church, when this service lasted the whole night, it was the usual thing to distribute the bread, wine, and oil to the worshippers, in order that those who proposed to stay through the service would be refreshed and strengthened. With the shortening of the all-night vigil, this has become more of a symbolic act. After the Bishop had partaken of the bread, a portion of it was sent by him to me, in my place in the sanctuary, by the senior priest.

Pentecost on June 8th was, next to the Easter services, the greatest service I attended in the Russian Orthodox Church. Mr. Phelps, who was still in Tomsk, was also present at this service. The New Cathedral was crowded. Bishop Anatoli pontificated at the Liturgy, and more than twenty clergy took part. The sermon was on the subject of diocesan missions and a collection was taken for that object. The custom of carrying bouquets of flowers added to the beauty of the service, and the Bishop, with friendly courtesy, sent half of his bouquet to me. After the Liturgy, a procession of clergy and people was formed and we proceeded to the square in front of the cathedral, in which was drawn up a regiment, or more, of Siberian troops about to depart for the front. Three ikons had been blessed at the Liturgy and were presented to the troops by their officers. A stirring sermon was preached and the Bishop bestowed the benediction upon the troops standing reverently at attention. As the Bishop, accompanied by the priests, made his way up and down the long lines, the glitter of his jeweled mitre in the morning sun, the splendor of his vestments, as well as those worn by the attendant priests, the gleaming of numerous church banners, the singing of the attendant choir, together with the serious import of the occasion, made the occasion most memorable.

For Vespers and Matins, on Saturday night, June 14th, I was accompanied by Secretary Riley and Secretary Bixby to the Old Cathedral. The Old Cathedral possesses one of the finest choirs in all Siberia. Having with me my service books, I was able to explain many portions of the service to the secretaries, for, without explanation, a Russian service is bound to be tedious to the uninitiated. There is so much that is



unusual it is extremely difficult to keep one's attention centered upon the worship, yet the returns are commensurate with the effort put forth. Moreover, the language barrier always confronts the foreigner. Church Slavonic cannot be learned in a day. The Russian peasant, having heard the church language for generations, finds no difficulty whatsoever in following the fixed portions of the service.

June 15th proved to be a very busy day. I was present behind the screen at the Liturgy at the New Cathedral, at which time the Bishop of Tomsk and Altai ordained a deacon. A thorough study of the ordinations must be made by all who propose to acquire a knowledge of the Church. The historic significance of every act in an ordination service opens a long vista of the past of the Church; as, for example, the use of the Greek word *axios*, worthy, which is said by all present, shows that in leaving this word untranslated from the original Greek, the Church points directly to the source from which is derived her Holy Orders. The real significance of the term *axios*, as explained by a well-known authority, is that through the laying on of hands the candidate has received the grace of the Holy Spirit and is become worthy to perform the sacred office intrusted to him. At this particular ordination, I could not help noticing the significant way the word was pronounced by all, both in and out of the sanctuary.

On June 15th was held the regular Sunday night assembly in the hall of the episcopal palace. I was present by special invitation, and entered the hall with the Metropolitan of Kazan, the Archbishop Joseph, and the Bishop Anatoli. The large hall was crowded with lay and clerical delegates to the diocesan convention, which was about to close, and with other friends, who rose as we entered the hall, and sang the usual greetings. Two addresses were given on topics of the day, one by a professor of the University of Tomsk and the other by one of the junior priests of the Church of the Transfiguration, at Tomsk. These papers were followed by songs and discussions.

The representative of the Young Men's Christian Association was seated between the two bishops at the right of the platform and was introduced to the assembly by the bishop of the diocese. On being requested to address them, I brought them informal greetings from the American Episcopal Church, a representative of Anglo-Catholic Christianity. This was my best method of approach, in that they knew so

little about the Young Men's Christian Association, and to them the uniform I wore did not convey any distinct impression of the vast work and wide purposes of our Association. It was only as the Bishop explained, in part, our Association program and our hopes of cooperation with the Russian Orthodox Church that their interest in me shifted from that in a clergyman of the American Episcopal Church to that in a secretary of the Young Men's Christian Association. Everywhere I went in Siberia I found among the clergy a knowledge of the Anglican communion. When they found that I was a priest of that communion, they immediately seemed to trust me, in the face of adverse reports concerning the methods and purposes of the Association in Siberia. In many parts of the country, the Association was so thoroughly misunderstood, its motives doubted, its plans criticized, that it was extremely difficult at times to allay suspicion. However, when given a fair hearing, it was not difficult to convince this enlightened people of the true principles actuating the Association in its earnest desire to serve the Russian people in every sphere of life and activity.

After the friends had withdrawn, the meeting resolved itself into an executive session of the Diocesan Council, and in reply to questions concerning the objects and methods of the Young Men's Christian Association, I addressed the delegates; in turn, I questioned them as to the way in which the Young Men's Christian Association could best assist them, and they said that the greatest need of the day was for a plentiful supply of the Holy Scriptures. This appeal for copies of the Holy Bible is one that will find a ready echo in the hearts of all Christians in America.

At the close of the conference, I met the clergy and delegates informally, and was impressed with the fact that "folks are folks" wherever met.

On June 16th, in company with Mrs. D'Ille, the wife of the American Vice-Consul, I visited the home of the junior priest of the Church of the Transfiguration in Tomsk. He was not at home, but later came to the Consul's residence and, with Mrs. D'Ille as interpreter, we talked of church matters for four hours or more. During the conversation, we discussed practical matters of church administration. Methods of work familiar to the clergy of America, namely, the whole system of parish administration, the emphasis upon records as indices of progress, societies and guilds with particular and definite objects, boys' clubs other than Boy Scouts, duplex



envelope systems, financial budgets, all appear to be sealed books to the average parish priest in Siberia. Even parochial visiting is not widely practiced. In discussing such practical matters with the clergy of the Russian Orthodox Church, however, they raise what appear to them to be insuperable difficulties. Almost every new idea which confronts them seems to be freighted with difficulties rather than teeming with possibilities. It is hard to keep the discussions practical.

The next evening, June 17th, at their request, I met with the committee of the Church of the Transfiguration assembled in the church itself, and spoke on a number of subjects ranging from the moral instruction of children to the question of self-support. Mrs. D'Ille, the wife of the Vice-Consul, interpreted splendidly, and, for hours, we discussed matters thoroughly. I consider that this sort of conference is one of the best ways in which the Young Men's Christian Association can lend a hand sympathetically in assisting the priests and laity to find themselves in these days when the Church is facing so many new problems and needs so much help in solving them. To us in America many of these problems seem from our experience to be of the simplest, and it is hard to put ourselves in the place of a Russian parish priest; yet his problems have in the past been our problems, and as such are patent of solution. The parochial system has been much discussed but little developed. The laity must learn to think parochially and develop a parish consciousness. When this is done, the administration of church affairs is bound to improve greatly, for now none save the priests of the parish seem to carry the burden. In a parish such as this of 30,000 individuals, the burden is very great, and is an ideal field for the Association to help the Church to solve the problem of its own young men and boys in its own organization and work.

On June 20th, I attended the services in one of the monasteries of the city. There is no place in a report of this kind for a discussion of monasticism as found in the Russian Orthodox Church, for it is too big a subject by far. The impression I gained was the expected one, namely, that monasticism has lost some of its hold on the Russian Orthodox Church, even though all the bishops of the Church are taken from the monastic order. Monasticism as developed in the Roman and Anglican communions is in a way far in advance of that found in the Russian Orthodox and Eastern Churches.

On Saturday, June 21st, I again visited the Bishop of Tomsk and Altai and spent another delightful three hours or more.

Walking about in his garden, our conversation covered a wide range. At this time, I told him of my proposed return to Japan and he expressed sincere regret that our ways must part. The presence of a student of church affairs in his diocese had evidently not been unwelcome, for he said, "We shall be very lonely when you have gone." We discussed, among other things, the recent synod of the diocese. The main business was the question of raising money, for the state contributions had fallen off since the Revolution. A great deal of the revenue comes from the sale of candles and communion wine. At the services, collections are made but they are often "chicken feed," as one of the church officials said to me. I have seen a high army official at a service contribute ten kopecks—one-tenth of a cent as measured in United States gold—and gaze about as if in search of a friendly smile of approbation from someone who had noticed his utterly reckless expenditure of money! Personal responsibility for church support needs to be awakened in the heart of many an otherwise earnest believer.

The subject of reunion was again broached. The Russian Orthodox Church has a sincere desire for reunion. She daily prays: "For the peace of the whole world; for the welfare of God's Holy Churches, and for the union of them all"; and again in the Liturgy: "For the peace of the whole world, the good estate of the Holy Churches of God, and the union of them all, let us beseech the Lord." These daily prayers which the Mother Church of Christendom has prayed down through the ages should certainly find an echo in the hearts of believers who worship the Heavenly Father in sincerity and truth. In our attempts to help along the problem of reunion, to fail in giving full value to the contribution of this church is to fail utterly.

Returning to the palace, I met the Metropolitan of Kazan, who was staying with the Bishop of Tomsk and Altai. The Metropolitan of Kazan spoke no English and so Bishop Anatoli acted as interpreter. Our conversation had to do with the Young Men's Christian Association. An interesting point he hit upon was the word Christian in the name. We all know that this word is the crucial one in our title. To many a Russian the use of the word Christian as a title for an association of baptized persons seems an anomaly, for in Siberia, if a man is not a Christian, he is a Jew or Moham-medan. I went on to explain to him in answer to his questions



that the Young Men's Christian Association is an association of laymen who are banded together for definite purposes and that in the attempts to carry out these purposes, they are able to find common ground. He seemed greatly interested in the fact that men of so many varieties of belief could be associated in such an organization. We then spoke of the relation of the Russian Orthodox Church to the various bodies outside her fold, and his observations were interesting and pertinent. Furthermore, in speaking of the Young Men's Christian Association, he was not content with vague notions concerning it, but wanted to know definitely and concretely how the Association proposed to help the Russian people. My interpreter, the Bishop, from his knowledge of the Association in America, was not merely a mouthpiece on this occasion, but was a real interpreter of the spirit and aims of the Association. To be sure, he outlined no programs for Russia, but recalled the useful work which the Association does in America. It is not out of place here again to record the fact that in the Bishop Anatoli, our organization has a firm and enthusiastic friend.

Concluding the day with Vespers and Matins at the New Cathedral, one thing which particularly impressed me was the presence of numerous children being instructed in parts of the service by their mothers. Children who are familiar with God's House at an early age never lose the impressions gained thereby.

On Sunday, June 22nd, the usual Sunday morning service, the Liturgy, was held at the chapel of the Episcopal Palace. A candidate was ordained deacon. As usual being behind the screen, I could observe every detail. One of the things which comes to my mind in recalling this service is that the music was not as good as usual; this, however, must always be a relative term in speaking of Russian church music. On the three following days, I visited many of the Tomsk churches for services and for study. During this time, I attended a funeral. No matter how familiar one may be with the service books of the Russian Orthodox Church and no matter how much one may know of its theology, this knowledge does not become a working knowledge until one familiarizes himself with the daily round of ordinary services and the services for special occasions, such as weddings and funerals. The Russian Orthodox Church is particularly rich in special services for every occasion, such as the following:

1. The Rite of Blessing for a Journey.
2. The Office of Thanksgiving at the New Year.
3. A Rite of Blessing those who are about to travel by Water.
4. The Lesser Blessing of Water.
5. The Office of the Parting of the Soul from the Body.
6. A General Service of Prayer.

#### IV. NOVO-NIKOLAEVSK

The 28th of June found me at Novo-Nikolaevsk, as the guest of Senior Secretary Cattron. I made the trip from Tomsk and return by boat, the journey, including my stay in Novo-Nikolaevsk, comprising five days. On the way, we passed many attractive looking villages and towns with their gaily painted churches. River travel in Siberia during the summer season is delightful. Long trips may be made in comfortable boats and the stops at places along the banks for wood and supplies give opportunity for rambles ashore. There are always plenty of people meeting the boats, and on one occasion I learned more in five minutes about a parish church than I would ordinarily have discovered in a week's stay. A little girl came on board with milk and butter for sale, and before she was driven off by a watchful deckhand for having muddy feet and spoiling the decks, she gave me a parish history in epitome: "One priest didn't like the place, another didn't like the rectory, and the third, the present one, is not liked by the people."

With Secretary Cattron, I attended his parish church. This particular service was well attended, and the majority of the congregation was working men. The Russian people apparently carry no prayer or service books with them to their services and the sight of two men in American Young Men's Christian Association uniform following the services from a book interested them. It must not be inferred from this that the people are unable to follow the services intelligently, for they have been accustomed to them from babyhood. After the service, I met the priests and found them cordial. This city is in the diocese of Tomsk and, with the Bishop's card of introduction, I felt quite at home.

With the constant criticism of our emblem as Jewish, Masonic, or a "devil sign," because the triangle points downwards, I was struck, on entering this Novo-Nikolaevsk church, with the fact that the frames of the four great paintings in



the dome were triangular in shape and in the same position as our triangle. If we should take the *Chiro* from the walls of the Omsk Cathedral and superimpose the downward-pointing triangle of this church, and upon this place the representation of the gospels found in any church in the land, we could construct our emblem from decorations supplied by the Church whose officials frequently characterize our emblem as un-Christian.

On Sunday morning, June 29th, we again attended service at the same church which was crowded to the doors. After the Liturgy, we remained in the church an hour or more witnessing the services of Baptism, the Naming of a Child, and Requiems. A description of the sacrament of baptism as administered in the Russian Orthodox Church would take far more space in this report than we have a right to give, although the subject would seem to warrant it.

One may wander about a Russian church without attracting any particular attention, for each one seems to be intent upon his own devotions. Secretary Cattron and I joined one group and then another engaged in these special services and our presence as interested observers caused no comment. When everything was over, we met the clergy of the church and talked of some of the things we had seen. The friendly attitude of these clergymen added one more instance to the almost universal kindness I received in Siberia.

### TOMSK

Returning to Tomsk on July 1st, I began actual preparations for my journey eastward.

On July 5th, I paid my last visit to the Bishop Anatoli. He gave me a letter of greeting to the Russian Orthodox Bishop of Tokyo, in which he stated that I was in a position to give a detailed report of political and religious conditions in this section of Siberia. Many evidences of cordiality have I received from the Bishop—copies of his own writings, photographs, and books, but more than these do I value the gift of his friendship.

The next day, Sunday, I attended my last service in the diocese. The place was the chapel of the episcopal palace; the celebrant was the Bishop; for the last time, he greeted me in the sanctuary; for the last time, he gave me the altar bread; for the last time, he gave me his blessing. Had it not been for his unfailing kindness, his continuous cooperation,

and his fatherly interest in my mission, it would have been an utter failure. And now what his fate may be I have no way of knowing!

### KRASNOIARSK

The time from the 8th to the 12th of July was spent in Krasnoiarsk, in the diocese of Tomsk. This city before the war had about 20,000 inhabitants, but like all Siberian towns was overcrowded with refugees. The churches are very satisfactory and the modern Cathedral of the Nativity is one of the best in Siberia.

The unsettled political conditions there, and the change of the Association secretaries at the time of my visit, and the absence of the senior priest of the Russian Orthodox Church made it difficult to accomplish much. An appointment was made for me with the senior priest for Sunday, the 13th, but owing to the difficulties and uncertainties of transportation I was unable to stay longer than the 12th, and so Secretary Heinz, who was acting as senior secretary, volunteered to keep the appointment for me. During my stay, however, I was able to be present at services in the cathedral and in two other churches. In this cathedral, as well as that in Irkutsk, I noticed pulpits such as we see in English cathedrals. The Russian Orthodox Church, I think, has been rather slow in giving full value to the sermon. One of the complaints I have heard since the Revolution is that the pulpit is frequently used to air the grievances of the clergy. Not being skilled in the Russian language, I set no great store upon my own judgment on this point, but, nevertheless, I did hear some very stirring sermons on the duty of the hour and some excellent expositions of the Gospel for the day.

A pleasant call from the Roman Catholic chaplain with the Italian troops stationed in town was one of the events of the 11th of July. Secretary Heinz did noteworthy work with these troops.

On the 12th of July, with the retiring secretary, Mr. Alpin, we secured transportation for Irkutsk in a special train in charge of Captain Haines of the American railway service, who was installing a new telephone system for the railway. He showed us every courtesy, and for the five days we traveled with him we were as comfortable as any time in Siberia.

Right here, I must say a word in praise of the American railway engineers. The Young Men's Christian Association



had no firmer friends, and I know of no instance in which the engineers did not respond to every request within their power. Delivering messages up and down the line, and hauling "Y" secretaries off at every station to give them an American square meal, are but two instances in a dozen that I might mention. Seated one day at a railway engineers' mess, our train pulling out unexpectedly dragged us from a table on which had just been served the only chicken I had seen in Siberia. As we ran after the departing train and barely pulled ourselves aboard, our hosts, racing beside the train, handed us, wrapped in a newspaper, the chicken whose loss we were prepared to mourn.

### IRKUTSK

Irkutsk is a city with a magnificent cathedral and many old and fine churches. Not far from the city is the famous monastery of St. Innocent founded in 1672, and in the city itself are to be found, in the Old Cathedral, the "uncorrupted remainders" of Sophrony, the third bishop of Irkutsk—as a translation of a small handbook made for me puts the matter.

Like all the cities I visited, the conditions in Irkutsk were abnormal, due to the Revolution and subsequent disturbances. Prices were very high and there was more or less unrest on all sides. I have no estimate of the population, but the city was greatly overcrowded.

Since Irkutsk is the headquarters of the Young Men's Christian Association for Western Siberia, the activities of the secretaries, local and general, have no doubt appeared in various reports, and, save as they concern the Russian Orthodox Church, they will not be noted here. In Secretary Glenn Adams of Irkutsk, I found a man whose interest in the Russian Orthodox Church was gratifying. His determination to know the Russian Orthodox Church and to grasp the spirit of the worship was cheering to one engaged in such a mission as mine. We studied church services together, and visited many churches at service time to apply our knowledge.

On Sunday, July 20th, I was present at services in both the New and the Old Cathedrals. An interview was arranged for me soon afterwards with the Bishop of Irkutsk, the Right Reverend Bishop Zosima. The service of a good interpreter added much to the value of the interview. He is one of the youngest of the bishops, and seemed to be in touch with the happenings of the day—political, social, and religious. He appeared to be interested in my mission, and I gave him

some account of my experiences in Western Siberia. He was not particularly well acquainted with the Young Men's Christian Association, but was interested in its aims and methods, and promised his hearty support and cooperation to the Association in the work for the city planned by our secretaries. The subject of the reunion of the churches was broached, as usual, and his views were in accord with those of his brother bishops whom I had met. On leaving, he gave me a cordial invitation to visit the Monastery of St. Innocent for the Liturgy on the following Sunday. From the city of Irkutsk, the sight of this distant white monastery is one of the most attractive I know.

The next Sunday I went to the monastery as the guest of Bishop Zosima. A part of the time I spent in the nave, a part in the choir, and the remainder behind the screen. The church was well filled. After the Liturgy, there was a special service at the ornate shrine of St. Innocent, located in the body of the church. With such shrines as those of St. Sophrony and St. Innocent, Irkutsk would be an interesting place for a study of Russian Orthodox Church shrines and pilgrimages to them.

After the service, I had lunch with the Bishop in the monastery. A Russian Red Cross sister, who had seen service on the Western Front, was present and sat in the place of an interpreter. She knew but a few words of English; the Bishop knew none; I knew English and some Russian; so we talked in French; her French was excellent; mine occasionally missed fire; and the Bishop assumed a judicial attitude and turned his replies into Russian. Nevertheless, we did not hesitate to discuss fearlessly all sorts of questions before our Tower of Babel crashed to the ground. Under these circumstances, I do not feel at liberty to put on record any of the conclusions we reached on this occasion.

On August 2nd, Secretary Adams and I visited four of the city churches, including the Old and New Cathedrals, and remained for Vespers at the latter. The next day, being Sunday, I visited more churches, and on Monday visited one of the city monasteries. I was very sorry not to have visited the Old Believers' Church in the vicinity of Irkutsk, as I had planned, but there was no time.

At a meeting of the city staff of the Young Men's Christian Association held on August 5th I gave a talk on the Russian Church, and suggested possible ways of cooperation. The



prospects in Irkutsk for such cooperation seemed particularly bright about this time, but changes in the personnel of the Association staff and political upheavals in the city probably nullified the plans.

### **VLADIVOSTOK**

Vladivostok needs no description here. It is not a place to study Russian Orthodox Church conditions, because of the comparative newness of the city, and the presence of so many different nationalities. Moreover, being a port of entry, its character differs from that of the inland cities. In proportion to the population, one would expect to count the churches by the tens, whereas there are but two or three large ones; however, in the old days, numerous chapels could be found in the military barracks which girdled the city.

While I was in the West, Michael, the Bishop of Samara, had been made acquainted with some of the programs and plans of the Association, and had cooperated by counsel and advice. When I returned, I found that personal contact had been pleasantly established between him and our organization. Samara being in the hands of the Bolsheviks, the Bishop had been forced to leave, and was now in charge of the churches in the region of Vladivostok, residing at the monastery in Sadanga. Therefore, on the 21st of August, accompanied by Executive Secretary Hollinger and his wife, together with an extra good interpreter, I motored to Sadanga for an interview with the Bishop. Over an hour's conversation revealed a frank, friendly man, with whom it was a pleasure to talk of Church and Association matters. As usual the question of church reunion received attention. Had we had more time, we could have prolonged the interview, for the Bishop brought up many questions which had to remain unanswered. I had proposed to visit him again at a later date, but was hindered.

### **NIKOLSK-USSURISK**

I started north by train, August 23, 1919, reaching Nikolsk-Ussurisk, a distance of 103 versts, that evening. I was met by Secretary Ritter and went with him to the Chinese barracks where he had opened a club. Although his work was entirely among the Chinese troops, he had been constant in his attendance at the services of the Russian Orthodox Church, and had made friends with several of the priests.

The next day we visited the Cathedral with a good interpreter, and after the Liturgy were cordially received by three of the clergy. One of the priests, a teacher in the local schools, showed a really keen interest and some knowledge of the Young Men's Christian Association, and asked intelligent questions. There was no time to call extensively on the clergy, as Secretary Ritter was leaving for Vladivostok that day.

### HABAROVSK

Habarovsk is a really beautiful city, situated on the Amur River, and contains many fine buildings and extensive military barracks, but the churches are comparatively few in number. American troops had previously been stationed there, but at the time of my visit only a handful of signal corps men were on duty. Conditions in the city were very uncertain and Americans were looked upon with suspicion. The motives governing the city work of the Young Men's Christian Association were called in question and propaganda against us was active. The Association was trying to "carry on," as though the times were normal. But obstacle after obstacle had to be met and overcome, and in the end, the Association had to give way.

My first service in Habarovsk was the Liturgy at the Cathedral on the 28th of August (New Style), it being "The Falling-Asleep (the Assumption), of the Most Holy Birth-Giver of God."

We were very fortunate in having on the local Young Men's Christian Association committee, an Orthodox priest, Father Yevseyer, who was held in great respect in the city and was anything but a figurehead in the work of the committee. Naturally, he was the first priest I visited. He invited me to his house on August 29th for lunch and an interview, and this visit I prize as one of my pleasantest recollections. He was a particularly intelligent man and had given many evidences of his sincere faith. The following "fourteen points" were discussed:

- The Orthodox Church in relation to Protestantism;
- The "Filioque" clause in the Nicene Creed;
- The Liturgy and the doctrine of the Real Presence;
- Church vestments;
- The Old Believers and their theology;
- The Old Believers in relation to the Russian Orthodox Church;



Reunion of the churches;  
Plans for parish administration;  
Clerical marriage;  
Irreligion and its cure;  
Books on Russia and the Church;  
The religious program of the Young Men's Christian Association;  
Religious tests of membership in the Young Men's Christian Association;  
The finances of the Young Men's Christian Association.

He emphasized the truth so clearly grasped by Orthodox theologians that unity of doctrine is the first step toward reunion. His interest in the Old Believers and their relation to the Russian Orthodox Church was a practical one.

The reason this interview stands out in my mind so clearly is largely due to the work of the Young Men's Christian Association interpreter, Mr. Valisuk, who, being an Orthodox believer, and a prominent school man, was thoroughly interested in all the topics brought up and was able to interpret thoughts as well as words.

The same afternoon, I had a talk with the Russian Orthodox priest who was chaplain of the Red Cross Hospital where our secretary, Mr. Towne, was a patient. Secretary Towne and he had become fast friends and had talked over many church problems. It was interesting for me to get this priest's angle on some of the local questions.

A couple of days later, I had a formal interview with the Senior Priest in Habarovsk. He had but recently come from Blagovestchensk, where for thirty years he had been dean of the Theological Seminary. He spoke very shrewdly of a number of church officials I mentioned, and seemed to be well acquainted with conditions in the Siberian Church.

When he began to talk of the Russian Orthodox Church, he spoke in terms of the deepest humility, and begged us not to look down upon the Church or despise her as a leprous body, but always to keep in mind that she still holds to the creeds and that her witness to the faith is still unshaken.

Questioned on the subject of church support, he said that the Omsk Government contributed 100 roubles a month to the cathedral, and he received from the Government 190 roubles. At the time of this interview, these sums represented respectively sixty cents and \$1.14 in United States gold. He said the people knew nothing of self-support and when the subject was mentioned in sermons, they were more or less

restive. At a recent festival, the collections amounted to about 300 roubles.

He spoke very interestingly on reunion, and as an ex-professor of ecclesiastical history, he was well equipped to deal with the problem historically. He informed me of the coming Diocesan Convention to be held at Blagovestchensk, and hoped that I would try to attend it and address them. It was to extend over a period of eight days and many interesting problems were to come up for discussion and the laity were to participate largely, a comparatively new venture in the government of the Russian Orthodox Church.

In discussing the Young Men's Christian Association, he remarked that both he and the Association were just beginning their work in Habarovsk, and so they might grow up side by side, and if he could render any assistance to the Association by lecturing on religious topics or conducting services, he would be very glad to do so. I have every reason to suppose that the senior priest of Habarovsk will prove a true friend of the Young Men's Christian Association.

There was a priest of the Old Believers' Church attending one of our English classes in Habarovsk, who suggested my visiting their bishop, who was in the city at that time. As I came in contact with the Old Believers' Church and other sects in connection with our Young Men's Christian Association work, and thus confronted the question practically rather than academically, I think it necessary to insert in this report some slight explanation of their history and practices.

### THE OLD BELIEVERS' CHURCH

To recount properly the history of the rise of the Old Believers from the time of the attempted reforms of the Patriarch Nikon, in the seventeenth century, to the present day, would be a task of which I am not capable; but in calling attention to certain features of their history and customs, I shall perhaps be serving a practical end.

From the very earliest days, the Russian Orthodox Church has been intolerant of dissent. With the authority of the State behind her, she attempted to stamp out, rather than to convert, those who differed from her. When religious toleration became a fact, the old methods could not be used and a more conciliatory program had to be outlined. In dealing with those who differed from her, the very extent of the country, the climate, the lack of proper transportation facil-



ities, and the ignorance of the people, tended to make the task extremely difficult. Again, since many who differed from her did not actually separate, but attended her services, in addition to their own, many extravagances were attributed to the Russian Orthodox Church, for which she was not to be held accountable.

The rise of the Old Believers has been attributed to an attempt to preserve the letter at the expense of the spirit of the ancient church service books. One writer says of the Old Believers that they took their rise "from the adherence to the letter of the church service books and from faith in the saving power of the rite itself without any understanding of its sense and meaning. The schism, is, in its essence, faith in ritual, jealously guarding from changes and corrections all that is ancient in the church books and rites."

The following points illustrate the differences which have arisen between the Old Believers and the Orthodox Church:

In making the sign of the cross, the Old Believers insist that it must be made with two fingers and not with three as the Russian Orthodox Church teaches. The eighth article of the Creed, the Old Believers insist should be said with the word "true" inserted between "the" and "Lord" in "the Holy Ghost, the Lord and Giver of Life." They further insist that in some places the "Alleluia" must be said twice instead of once. Church processions must travel with the sun. Seven altar breads they insist are necessary for a genuine celebration of the Liturgy, whereas the Russian Orthodox Church is content with five. Even in the pronunciation of the Sacred Name, they insist on a particular way. The eight-pointed cross must mark all churches. Naturally, the only legitimate service books are those in use before the time of the Patriarch Nikon.

In weighing these points of difference, it seems to me that the real question is one of authority. Who had the right to introduce changes? We usually look for radicalism in reform; in fact to us, the terms are almost synonymous. Therefore, judging by our standard, can we look upon the Old Believers' movement as a reform movement? Manning, in an article in the *American Church Monthly* on "The Russian Sects," comments: "It is to be noted that whereas in the Western Church the schisms took place because the authorities were not sufficiently radical to please the reformers, in the East the reverse happened and the sects claim to represent the true old tradition."

At this point, it would be interesting to digress long enough to give some account of the apparently endless variety and the extravagances which characterize various sects in Russia, but we in America are not unfamiliar with the lengths to which religious variations can be carried, possessing as we do some two hundred and two sects and churches. If it be true, as has been said, that there are only a limited number of heresies possible and that all types occur at various times and in various places, it will not be necessary to go to Russia to study the lengths to which religious extravagances can be carried. Perhaps the "Sanctified Congregation of Adam and Eve" could supply some "missing link" in the chain of thought of a Russian sect, and should they fail, we still have the "Holy Rollers," and the "Holy Ghost and Us"—to mention but two sects that could be called upon in an emergency.

From my personal experience with the Old Believers who possessed the episcopate, I cannot look upon them as mere sticklers for ritual, but regard them as earnest men who witness with their lives to the truth as they see it. A prominent Russian once said to me: "Be sure to get acquainted with the Old Believers, because their lives are oftentimes models for the Orthodox."

On September 1, 1919, Mr. Valisuk arranged for me an interview with the Old Believers' Bishop.

On our arrival, we were shown to the bedroom-study of the Bishop. At the sight of the Bishop, in his cassock and cap, seated before an enormous black-letter Slavonic service book, in a room piled high with old books, old ikons, old pictures, old furniture, Time rolled back several centuries; however, the sight of an American-built typewriter on a nearby chair brought us up to date.

The Bishop met me with a very cordial and reassuring smile and after the usual greetings we began our talk, the priest in whose house the Bishop was staying being present and entering heartily into our conversation. At the very outset, the Bishop maintained that the Old Believers had been the keepers of the true faith and, in spite of direct persecutions, had never wavered from the truth. These persecutions were at the hands of the Russian Orthodox Church and not at the hands of unbelievers. The priest then produced a sort of "Fox's Book of Martyrs," picturing on every page the persecutions endured at the hands of the Orthodox. The book was at least 150 years old and the pictures were dim and inartistic.



I do not know the name of this book, but it stands out in my mind as a sort of chamber of horrors. The earnestness of the speakers, their blazing eyes as they turned over and over the pages, and their suppressed tones as they described each detail of the various persecutions had a depressing influence on us. However, it was a fitting introduction to the history of the Old Believers which the Bishop and the priest at once began to give.

Again and again, stress was laid on the fact that they had the true faith, that they had the true books, that they had the true ceremonial, and that they had resisted all the attempts to change or to overcome them. When the controversy with the Orthodox on the making of the sign of the cross was brought up, the Bishop, reading from the texts, illustrated their method, citing chapter and verse, the contention being that there was a right way prescribed by authority and there was no alternative. Questioned about the mode of baptism, I cited our Western practice, and he, in turn, gave the Old Believers' position. It was interesting to see their attitude toward the Orthodox Church. I had often discussed the Old Believers with the Orthodox, but had never viewed the Orthodox from the Old Believers' point of view. There seems to be "much to be said on both sides of the question," as Sir Roger de Coverley remarked. The Old Believers said that they did not attend the Orthodox services, and yet they admitted going from time to time out of curiosity. They further said: "The Orthodox have churches for the rich and churches for the poor and different services for the rich and for the poor, but the Old Believers have the same services for rich and poor alike."

We next considered the subject of discipline in the Church. The lives of the Old Believers appear so consistent that this topic interested me very much. Their method of preserving discipline is to hold a yearly examination before the whole congregation, with every member having the right to accuse, and if any is a doer of wrong, he must be put out.

They do not consider education as a substitute for piety in the priesthood. Their emphasis on this point is evidently in the nature of an historic protest.

We touched upon the question of reunion with the Russian Orthodox Church, but nothing constructive was suggested. Serious efforts have been and are being made by the Orthodox to win back the Old Believers, and I have met many priests

who are working and praying toward that end. Real steps have been taken and now that the Orthodox Church is no longer under state control, much may be hoped for. Religious prejudice dies hard and no one can accuse Russia of not possessing her full share.

A rather long discussion arose over the question of the ministry among the various bodies of Old Believers who do not possess the episcopate, but I learned that there are many who are coming over to the Episcopal Old Believers' position.

Next, we began to speak of the extent of the work and the number of Old Believers. The Bishop's diocese reaches from Yakutsk and Saghalien to Lake Baikal and beyond—in other words, a half or more of Siberia. He has some fourteen priests and not over five hundred communicants. Before the war he traveled extensively over his vast diocese in the summer time, but now travel is difficult, if not impossible.

In Habarovsk, a new church was about to be opened, and I received a most cordial invitation to be present at the dedication, but was not able to attend. On hearing that I intended to go to Blagovestchensk, they told me they had a church there and begged me to call on their priest.

The Bishop was not very familiar with the Anglican Church and at first did not recognize my position as a priest, but when I told him of my experiences with the Orthodox Church, and the treatment that had been accorded me, he hastened to offer me the same privileges.

When we spoke of church ornaments and vestments, he produced a beautiful miter and some very fine vestments. I could see no difference between these and those used by the Orthodox.

We had no difficulty in turning the conversation into Association channels. The priest, as I have said, was a member of one of our English classes, and so was frequently in the Association building. He was perfectly willing to cooperate in any way possible and assured me that the Old Believers were interested in the aims and objects of the Young Men's Christian Association. As a practical suggestion, both he and the Bishop wanted the Association to engage a famous orator of their number for religious addresses. On being questioned whether the object of getting this orator was to make it lively for the Orthodox, they smilingly assured me that they proposed that his efforts be directed against atheism.

The interview was closed with a promise of another visit,



and the next day, the priest invited me to a special prayer service which I was unable to attend. In establishing this contact with the Old Believers' bishop, interesting possibilities are opened. When the Association enters upon the real work of establishing itself on firm ground in Russia and Siberia, there will be great difficulties to be met and overcome, yet in contributing to the fuller life of the Old Believers the Young Men's Christian Association may profit by the lesson of their steadfastness and earnestness in preserving their very existence amid almost inconceivable difficulties.

### BLAGOVESTCHENSK

Blagovestchensk, from its position on the Amur River, and as a center for a vast agricultural region, presents many possibilities of growth and prosperity. The churches were good, but the uncompleted cathedral was not particularly attractive. The Old Cathedral near the river bank is an ancient landmark. Next to Tomsk, this is the best city in Siberia in my opinion.

Delays prevented my arrival in time for the Diocesan Convention, which was a great disappointment to me. The day after I arrived, being the "Feast of the Beheading of St. John the Baptist," September 11th (August 29th, Old Style), I attended the Liturgy in the cathedral, and the bishop of the diocese, the Right Reverend Eugene, was present and pontificated. The church was crowded to the doors.

Later in the morning I visited the convent with Mr. Kochurga, and we paid our respects to the Mother Superior, and were shown about the convent church and grounds. The buildings of red brick were substantial. The convent, although fairly new, was in former times quite prosperous, but since the Revolution the support had fallen off so materially that it was difficult to carry on the work. The sisters, however, were far from being discouraged. The Mother Superior spoke of plans for the future with confidence.

Her work did not lie in the direction of the Young Men's Christian Association; nevertheless she showed real interest and asked many intelligent questions. She felt the convent to be in comparative safety; so much so, that she authorized me to extend to any sisters whom I might meet in my travels who were in need of a refuge, a cordial invitation to come to them without delay. I consider this a proof of confidence in the Young Men's Christian Association.

The conversation then turned to the work carried on among women by the churches in America, and so much of it was

new to her, that the remainder of her conversation can best be represented by exclamation points. The internal economy of a convent of the Russian Orthodox Church in revolutionary times would be an interesting study in itself.

The next day I spent some time in the diocesan book store, where the clergy congregate. The world over, where are you more likely to find the clergy? The pathetically small supply of books, church ornaments, and fittings in this store was a good indication that economic conditions were materially affecting the Russian Orthodox Church. Today, one of the hardest places in which to buy an ikon is Siberia.

An appointment having been made on my behalf, I went to call on the Right Reverend Eugene at his office in the city, with Mr. Kochurga as my interpreter. While waiting in the anteroom for the Bishop to be free, I listened to the conversation of several priests who had suffered much at the hands of the Bolsheviki, and as I heard them recounting their direful experiences, it sounded like a page of early church history.

I would characterize my reception by Bishop Eugene as enthusiastic. He knew of the Young Men's Christian Association and wondered when we would undertake some definite work in Blagovestchensk, and stood ready, he said, to render us every assistance in his power. He begged for books on the Association.

Our conversation was along the usual lines after this, namely, the Anglican Church, reunion, the Old Believers, and church economics. His time was so limited that we left many topics untouched. but he graciously invited me to visit his monastery outside the city and to be present at the Liturgy on the following Sunday. This, however, I was unable to do. In recalling the personality of the Bishop of Blagovestchensk, my recollection is of a man still young, very kindly, enthusiastic, and modern.

September 13th proved a very busy day—a trip to China and a call on the collector of customs; a call on a sick Old Believers' priest; a visit to his church; a visit to the Russian Orthodox Seminary; an inspection of the incomplete cathedral; a trip to the Molokan Church; and lastly, a long conversation with the pastor of the local Baptist congregation.

In Habarovsk, the Old Believers' bishop had asked me to call upon their priest and inspect their church. I was very sorry to find him ill when I did so, and so I bothered him but little with questions. Two of the members of the church,



however, opened the church for me and showed me everything, explaining many features in detail, and giving interesting side lights on local church history. I was sorry not to be present at a service in this church, but was fortunate in being able to examine everything about the church and grounds.

Recalling the connection the senior priest of the Russian Orthodox Church in Habarovsk had with the Blagovestchensk Seminary, I was interested in making a visit to this seminary and inspecting the buildings and grounds. The seminary was not in session and the buildings were guarded by Japanese soldiers. The chapel, located at the top of the building, contained one or two old ikons of evident value. As one would naturally expect in a theological school, this well-used chapel seemed to be the center of its life.

The unfinished cathedral, just opposite the seminary, occupies the commanding site in the city, and it is a shame that it is incomplete, but the faulty construction which has not yet been remedied may be the cause of the delay. From the seminary a good view of the Molokan Church may be obtained. The sect of the Molokans, Milk-drinkers as they are sometimes called, is exceedingly prosperous in the Blagovestchensk area. Members of this sect own many of the largest buildings in town, control the steamboat lines, and engage in many important lines of business. Of course, I could not neglect this opportunity of visiting their church, which is a substantial structure without excessive ornamentation, capable of holding several hundred, and resembled somewhat a Carnegie library building. Inside, it was perfectly plain, with a pulpit or reading desk at one end and chairs and pews for the worshippers. I had no opportunity of attending any of the services. On this day, Saturday, several of the members were about the church engaged in preparations for Sunday, and from them I was able to gather information that perhaps I would not have gained from a formal interview with the church officials. When I asked if they had any ikons, they vehemently asserted that they never allowed such things in their church buildings. They evidently are whole-hearted pro-testants from the position of the Russian Orthodox Church. Before the Association undertakes a work in Blagovestchensk, it will be necessary to study this interesting sect and to plan an approach accordingly.

At the Molokan church, I was told of a minister who would be very glad to talk with me on religious questions. I, therefore, called upon him with the idea that he was one of their ministers, and at once began to question him as to the par-

ticular tenets of the sect. He answered my questions carefully and stated the Molokan position with a frankness that at times actually embodied stern criticism, incompatible with the beliefs of a Molokan. For the first time my suspicions were aroused, and I said to him, "How can you hold such beliefs and criticize them so calmly?" He replied with a smile of understanding, "I am the Baptist minister here, not a Molokan."

This Baptist minister spoke English accurately, and it was a real pleasure to get his estimate of local religious conditions. He was deeply versed in theology and could express himself with a clearness that was refreshing. It seemed to me a good opportunity to get his valuation of the Russian Orthodox Church and also the local sects. Out of curiosity, I asked him to state the Anglican position as he understood it, and, judging from the keen analysis and just balance which he preserved in presenting my own church position, I have every reason to suppose that he stated the Orthodox and other beliefs with a like accuracy.

He spoke of his own denomination, the Baptists, and gave me some insight into their problems. I spoke of the Association, but explanations in the face of his wide knowledge of us, were not necessary. It would be interesting to speak of the Baptists and other sects which have been created under the influence of Protestantism in the West, but we must hark back to this report. In passing, however, I might say that imported religious bodies have heretofore been unable to compete with Russian sects, to say nothing of the Russian Orthodox Church.

### HABAROVSK

My absence from Habarovsk, though brief, was sufficient to make me almost a total stranger to conditions on my return. Things move rapidly in Habarovsk. The Association had been forced by the authorities into a single room and it was intimated that our presence was no longer desirable. The military masters of the city could not be accused of pro-Americanism. However, these matters have undoubtedly been dealt with in the regular Habarovsk report to the senior national secretary.

On September 17th, with Secretaries Smith and Donnan and Mr. Valisuk, I made a call on the Old Believers' Bishop. Secretary Smith had his camera with him and the Bishop put on his vestments and was photographed in various poses, alone, and with a group of us. We did not indulge in any



theological discussion, but enjoyed a friendly visit. The Bishop's household and several members of the church were introduced and an "*entente cordiale*" was established. The Old Believers admitted us, apparently, into their inner circle. Such friendliness made the parting difficult. I firmly believe that among these people the Young Men's Christian Association numbers true friends and well-wishers.

### VLADIVOSTOK

The week following my arrival in Vladivostok was spent in and about that city, making preparations for my departure for Japan. At the suggestion of Mr. Phelps, I addressed the secretaries of the Association and their friends on the subject of the Russian Orthodox Church. The talk was about the history and doctrines of the Church, rather than my personal experiences with church officials. I did emphasize the point that to know the Russian Orthodox Church, we must attend her services constantly, and insisted that the duty of every secretary working in Russia is to do so. Whereupon, Executive Secretary Hollinger urged those present to accompany me to services, so that difficult points might be explained as they arose.

### HARBIN

The relation of the local Young Men's Christian Association to the local Russian Orthodox Church was different in every place I visited and presented its own problem. In Harbin, for instance, the relation between the Association and the Church was friendly at first, but later, misunderstandings had arisen. An experienced secretary, such as Mr. Hoffman, was able to make a number of friendly contacts, but admitted his failure to correct certain misunderstandings. Accordingly, some months before this he had requested help and, at the suggestion of the senior national secretary, I had planned to stop off on my way home.

I, therefore, consulted with Secretary Hoffman in detail as to his problems in the city work and how I could best help him. As my interest lay in the direction of the Russian Orthodox Church and the appeal of the Association to the Russian people, I did not devote any time to the army work the Association was carrying on under wise leadership.

October 1st I spent the day with Secretary Hoffman, and in the evening addressed one of his English classes. This

class of Russians was composed of representative business men. After the talk, we had tea and a social time together. The next day the American editor of the *Russian News*, a man long familiar with Russian life, came to see me, and talked of conditions in the Russian Orthodox Church as he had known them in years past. That same afternoon, he brought the editor of the leading Russian paper for an interview, and assisted the regular Association interpreter. This editor proved to be an exceedingly interesting man. He had been educated for the priesthood in the Russian Orthodox Church, and was a graduate of an important seminary. As a thinking man, whose opinion was of value; as a man trained in theology; as a Russian patriot—we pressed him for definite answers in the light of his training and experience, and he replied candidly. He took a very gloomy view of the church situation, and spoke of the Church as sick and in need of recovery, but offered no constructive criticism. He had but little praise to bestow upon the Church, and seemed to despair of her future, yet when we suggested that she might give place to other Christian bodies, the thought was abhorrent to him. With extreme vehemence he showed his disapproval of such a possibility, and thereby displayed the working of the typical Russian mind.

I spent the morning of October 3rd making calls with Secretary Hoffman upon several people interested in the work of the Association, and discussed its religious aims with them. The importance of such calls cannot be overestimated. There is no better way to sound opposition than to have the chance to meet the objections and the objector.

In the afternoon Secretary Hoffman and I, with a good interpreter, called upon Father Patavian, the Russian Orthodox priest connected with the chapel of the commercial school. He received us cordially and we talked definitely about the Young Men's Christian Association and the problems of local adjustment. It seems that the Association had been misrepresented sometime before to the Bishop of Samara, Michael, in whose jurisdiction Harbin is located. In a letter to this priest, which he himself showed me, the Bishop had in effect advised, or rather, ordered him to withdraw his personal support from the work of the Young Men's Christian Association. The existence of such a command had been long suspected by the Association, but this was the first time any tangible evidence of it had come to light. At the time of my visit to Bishop Michael on August 21st, not then knowing of the



existence of this letter, I did not take this matter up with him; therefore, there was nothing I could say definitely to Father Patavian about the attitude of Bishop Michael toward the Association at the time of the writing of this letter, which was, I believe, about the first of March of this year. However, I did tell him that since then many officers of the Association had called on Bishop Michael, and that I myself had had a pleasant interview with him, and I assured him on my personal responsibility that undoubtedly the Bishop had changed his attitude. I suggested that he write asking for confirmation of my statement.

In further conversation, Secretary Hoffman was able to outline in detail some of his plans for the work of the Young Men's Christian Association, and Father Patavian from time to time made useful suggestions. After this, Father Patavian and I talked of Russian Orthodox church matters, and I gave him an account of my travels and experiences with church officials. He invited me to be present behind the screen at the chapel of the commercial school the next day.

Accordingly, on Saturday, accompanied by Secretary Hoffman, I went to the school chapel for Vespers and Matins. I was met at the entrance by Father Patavian and escorted to my place behind the screen. The chapel of the commercial school is one of the brightest, cleanest, newest, and best-lighted of any I visited. The services were well conducted and the large congregation was attentive and devout. At the close of the service as we came down into the nave I bowed to the students, and was presented by Father Patavian to the principal and some of the teachers, but unfortunately there was little time for conversation, as I was obliged to hurry away for the train. This was the last service I attended in Siberia.

I hope to hear that the relations of the Association to the Russian Orthodox Church in Harbin are sympathetic and cordial, as the prospect seemed so bright when I left.

### PEKIN

On October 4, 1919, I left Harbin for Peking, stopping over night at Mukden. After a few days in Peking, accompanied by Professor Alfred Heinz, of Tsing Hua College, whom I had met in July while he was acting senior secretary of the Association in Krasnoiarsk, I called on the Russian Orthodox Bishop of Peking, the Right Reverend Bishop Innocent. As I had no appointment with him, and he happened to be very busy, our talk was necessarily brief. He did tell us something

of his work and we, in turn, acquainted him with Siberian conditions of Church and State. We spoke of the work of the Association on behalf of Russia, and questioned him as to the nature of his work in China. He then introduced us to a Russian priest, Father Demitrius, who took us about the compound and seemed delighted to be speaking Russian again and hearing news of the homeland.

We visited all the buildings—the old church, the bishop's chapel, the flour mill, and the printing presses, and spent a very interesting hour or more in the library, inspecting books, pictures, and vestments. The Russian mission suffered severely at the hands of the Boxers in that rebellion, and there are many interesting relics of those stirring times. The mission was not getting any support from Russia and, therefore, was more or less straitened. The printing presses and flour mill apparently supply most of the income. In fact, the problems are the typical problems of any mission work.

### SEOUL

On October 26th, I visited the Russian Orthodox Mission in Seoul, and met the Russian priest, evidently the only one in Korea. The interview was conducted in Russian, Korean, and English. We visited the Russian Church, which the missionaries of the English Church frequently attend.

This mission is in dire straits. Very little active missionary work is carried on. No aid had been received from Russia for years, no means of self-support appeared to have been inaugurated, and the actual money needed for the work had come for a year or more from the Anglican Church Mission under the Right Reverend Bishop Trollope. This is a concrete example of the friendly relationship which exists between the Russian Orthodox Church and the communion of which I am a member.

### CONCLUSIONS

Up to this point, the report has dealt with the details of my mission, and I have made few attempts to view the Russian Orthodox Church as a whole, which is necessary in such a study as this. Before passing on to recommendations of ways and means by which the Young Men's Christian Association can be of assistance to the Russian Orthodox Church, it is absolutely necessary to take a general view of it.

The roots of the Russian Orthodox Church lie buried deep in the past. To understand properly the movements in the



Church today and to grasp the principles actuating the leaders of the Church, it is imperative that we know the history of this great and venerable institution. So important is this and so pertinent to any report on the condition of the Russian Orthodox Church today, that one is tempted to sketch in outline the history from its very beginning. This, however, cannot be done. It is well to remember that the Russian Orthodox Church is a lineal descendent of the Church of Constantinople, and in her presentation of religious truth follows Eastern modes of thought which are extremely difficult for Western minds to grasp.

Doctrinally, "the Orthodox faith rests on the Seven Great Councils. Every addition or subtraction or alteration in the creeds and the Orthodox confessions of faith is a change in the essence of Christianity and an innovation dangerous and to be rejected." To quote Birkbeck, one of the greatest of modern students of the Russian Orthodox Church, "in the splendor of her sanctuaries, the solemnity of her ceremonial, and the beauty of her liturgy and divine offices, she stands without a rival in Christendom; while as regards the faith which she holds, it is the same which was delivered to her more than nine centuries ago from an undivided Catholic Church, without alteration, mutilation, or addition of any kind whatever."

Doctrinal stability is the proud boast of this historic church. She never has said, "It makes no difference what you believe," but has insisted upon right belief as the basis of right conduct. A church which has come down from the time of the Apostles in unbroken succession is a shadow of a great rock in a weary land in this our age of apparently unending religious controversy.

Orthodoxy is synonymous, in many minds, with stagnation. It is easy to say that the Russian Orthodox Church has not made any progress for generations, but extremely difficult to prove. The greatest living Anglican theologian, Bishop Gore, says, "Progress in Christianity is always reversion to an original and perfect type, not addition to it; it is progress only in the understanding of the Christ." The Russian Orthodox Church has never given one uncertain sound with reference to the center and core of all Christianity, the divine Son of God, Jesus Christ, and when the treasures of the Church are really unlocked to Western minds, her progress in the understanding of the Christ will be made manifest.

The Russian Church is a church in which God Almighty is

worshipped. From the beginning of a service to its very end, the keynote is worship. "The Lord is in his holy temple, let all the earth keep silence before him." This is a lesson that we have been slow to learn in the West. With all the splendor of the Russian services and the intricate movement of the ceremonial, we must never be blinded to the fact that it is all centered in this great teaching, "All things come of Thee, O Lord, and of thine own—of music, of light, of splendor, of devotion—have we given Thee."

Those of us who are familiar with liturgical worship recognize frankly the danger which lurks in the repetition of familiar prayers and ceremonial acts. One must be constantly on guard lest the letter kill the spirit. As a writer has said of the Russian Church: "The liturgy and ritual themselves, if regularly used and followed, unconsciously perhaps, and with subtlety, magnified form instead of substance, and made easy the exaltation of ikon worship and the miraculous in religion."

On the other hand, neglect of symbolism and ceremony in worship leads to poverty of spirit, entailing great loss to the worshippers. "Symbolism finds the shortest way to the heart." "Occasion for symbol arises in proportion to the richness of faith, the complexity of religious experience, and the apprehension of the mystery of God. . . . The symbol creates its own atmosphere. It is able to suggest—it appeals to imagination and association." . . . There is "a power of the symbol to unite, to embrace in one atmosphere the whole group with which you desire to deal. . . . That which has to be done in some way, let it be done in a way which is significant of truth. That which has to exist in some form, let its form be expressive rather than meaningless." These significant words, which appear in a recent article in *The Expository Times* for July, 1920, entitled "The Use of Sign and Symbol in Worship," by Dr. Wotherspoon, are indicative of a need felt today of a proper valuation of symbolism in worship.

However, not only does neglect of symbolism and ceremony in worship lead to poverty of spirit, it also leads to individualism. The individualistic note has been characteristic of Protestant worship from the beginning. This point is brought out by Dr. Henry Sloane Coffin in "A Day of Social Rebuilding":

"Public prayer and praise has been too individualistic, but the day of social litanies, national penitence, and intercessory prayers and praise that seek to connect with God in his purpose for every aspect of the community's life has arrived. . . .



I would like to see a church edifice opened for several different kinds of worship on Sunday and throughout the week to meet the various temperaments and tastes of its community. There should be the service of propaganda and of teaching, where the element of devotion is at a minimum; and there should be the devotional service where preaching is omitted or occupies but a brief part of the time. There should be a service with considerable ritual and symbol and a service of the utmost informality. The more catholic the individual church, the less need for denominational subdivisions to answer the desires or to fit in with the traditions of particular groups."

The glory of the Russian Orthodox Church is that its worship is both symbolic and social, and this is one of its great contributions to Christianity.

The Russian Orthodox Church is tremendously interested in the problem of the reunion of the churches. In fact, she prays daily for it. The barriers of distance and language which for generations have separated East and West have in a way delayed her contribution to this great issue, but with the changed conditions she has been taking definite steps toward reunion, particularly in the direction of the churches of the Anglican communion. Her long dispute with Rome is not at an end. As a church, she knows very little of the great Protestant churches. "To the Russian Church, Rome and Protestants are regarded as partaking of the same error, viz., the exalting of the individual at the expense of the whole body of Christ, whether that individual be Pope or college professor." She will always be cautious in her approach to other churches, but I believe she will always be sincere.

"The Russian Church is sick in body and soul," as Archbishop Platon says. She stands in need of drastic reforms. The church officials and the laity recognize this, and are working toward this end. I have heard advocated in many an unofficial conversation, startling measures for church reform.

Reforms are being brought about. To quote from an article by Alfons Paquet in the *Frankfurter Zeitung*, on the Russian Church:

"It may seem paradoxical, in view of the storm of suffering which is at present (1918) shaking the Russian people, to declare from the standpoint of an unaffected bystander, so to speak, that this time of test, too, will pass over and the religious life of Russia will only lead to a new, richer development. . . . For ages, the best men of Russia have fought for the liberation of the Church from the ban of Czarism and from the prison of its formalistic Byzantine tradition. . . .

The inner reforms of the Church are coming to pass in a temperate manner which calls to mind Western church forms. They are directed toward the abolition of extremely long masses . . . toward the introduction of congregational singing, toward an active cooperation of the laymen in the administration of the congregation, and among other things, by the growing participation of the women in problems of social welfare."

The social message of Christianity has not received its modern emphasis in the Russian Orthodox Church. A state church apparently never leads in social reform. However, the social message is not the entire content of Christianity, though practical Christianity is the watchword of today. The tendency of our time to do rather than to be calls for rebuke. Activity in itself is not Christian character.

When the Russian Orthodox Church actively engages in efforts of social amelioration, keeping clearly in mind the above distinction, great good is bound to result. What possibilities for cooperation with the Russian Church along social lines are open for the Young Men's Christian Association!

The Church has alienated thousands and her sins of omission and commission hang about her neck as did the albatross about the neck of the Ancient Mariner. However, as has been said, "the Church is indestructible and its influence extinguishable in Russia. It can be made an agency to reach millions for good, who can in no other way be reached. It needs sympathy and it needs aid."

The Right Reverend Henry St. George Tucker, Bishop of Kyoto, in 1918 was one of the first three commissioners of the American Red Cross to enter Siberia from the east by way of Vladivostok. Although he had no official connection whatsoever with either the Russian Orthodox Church or the Young Men's Christian Association, he evidently availed himself of opportunities to attend the church services, and to estimate the Church's hold upon the people and to consider ways in which she could be helped.

His statement, which follows, corroborates my own impressions:

"We had many opportunities of attending the services of the Russian Church. We found that the people in Siberia whom we met seemed to have very little regard for the Church as a state institution and for its officials, or even the clergy in their official status; nevertheless the services were comparatively well attended. What surprised us most was that



we often found more men than women in the congregation. While there seems to be great dissatisfaction in Russia with the way in which the church affairs have been managed and while the revolutionary movement of the past few years has been accompanied by quite a widespread revolt against Christianity, yet among the mass of people there is still a great deal of deep religious feeling which finds satisfaction in the services of the Church; and while it is greatly in need of reform, in some directions the Russian Church has a splendid opportunity for service in the work of reconstruction in Russia. One gathers that for success in this work it is indispensable that the Russian Church should have the help and sympathy of the other great churches of Christendom, but that this help to be effective should be given through the Russian Church and not in the form of independent religious propaganda."

Contact with the Old Believers and various sects in Russia leads us to believe that the hope for the unification of Russia lies not with them but with her national Church, however much we admit the necessity for reform in the Russian Orthodox Church. Naturally, our Western modes of thought cause us to feel a deeper sympathy for some of these sects than for the national Church, because we are so familiar with the terms which they employ. A deeper examination of their tenets, however, shows but a superficial resemblance.

The forces at work in Russia today are diabolical. When the Russian loses his religion, he loses his all. Every social safeguard falls, and to rend and tear, to kill and devour, becomes his sole object.

To say that the Church has no hold on Russia and Siberia today is not true. To prevent desecration and defilement the Church has resisted to death in many localities, and the deeds of these heroic priests and lay people will in time be known to the world. At present, they are hid from sight. Although times are evil in Siberia and Russia, we must not overlook the fact that, amid all the turmoil and distress that has come upon this distracted people, the Russian Orthodox Church has consciously and unconsciously a hold upon the hearts and imagination of the people. It is true that "the Russian Church is the one element that can be safely inherited from the Russian past and remodeled and made available for the Russian future." "The Orthodox Church has the power to give cohesion to Russia. It is the one hope of Russia."

Paradoxical as it may seem, the best way at present to help Russia as a nation is to leave her alone. There was a

time when assistance could have been rendered and perhaps some of the recent horrors prevented, but it seems to be the consensus of opinion of those who have had experience in Russia and Siberia that now the Russian people must work out their own salvation. It is hard to conceive that a nation such as Russia could be brought so low. It has always been a land of mystery; shut off by language barriers from the rest of Europe, Russia has "dwelt apart." "Poor Russia! Poor Russia!" is a cry I have heard from one end of Siberia to the other—a cry that is wrung from men's hearts, not only as they look back over the past, but also as they look into the future. What a slogan!

Again I reiterate my profound conviction that the only hope of Russia lies in her Church. The practical issue we must consider is this: When the time is ripe, how can the Young Men's Christian Association render the greatest possible assistance to the Church?

In this connection, we need to remind ourselves of the relation the Association should hold to the Church.

In "The Association Secretaryship" (by Mr. C. K. Ober), the relation of the Young Men's Christian Association to the Church is expressed in these words:

"The Association is constitutionally and fundamentally loyal to the Church. Evidently this loyalty should express itself not merely in definition, but in service. The relationship, therefore, of the Association Secretary to the churches of his community should be that of a servant. This, as a rule, is true to Association practice, and the principle is being increasingly worked out in programs of cooperative work in which the Association Secretaries help Church, Sunday school and Young People's Society to solve the problems of their own young men and boys in their own organization and work. The Association, in the working out of such a program, becomes the laboratory of the Church and the results of experimentation and achievement by Association specialists in work with young men and boys becomes the property of the Church so far as it can appropriate them."

General Order No. 10, Sec. 7, issued in March, 1919, by the senior national secretary for Russia, outlined the relation of the Young Men's Christian Association to ecclesiastical organizations in these words:

"We are in Russia to promote the spiritual life among young men and boys in cordial cooperation with the spiritual forces in the Russian Orthodox Church and other churches.



We cannot make alliances with the ecclesiastical organization, but are in accord with all spiritual minded Christians."

General Order No. 11, Sec. 2, Paragraph B reads as follows:

"To promote the development of the permanent Russian Young Men's Christian Association movement by wise demonstration of the Association principles and methods, by making all possible points of contact with public-spirited leaders, by cultivating sympathetically the leaders of the Orthodox Church, and by enlisting Russian leaders for the work of the Association itself."

In this report I have dealt, in at least two particulars, with my attempts, as the representative of the senior national secretary for Russia, to carry out the spirit and purport of his General Orders, i. e., "the making of all possible points of contact with spiritual leaders" and "by cultivating sympathetically the leaders of the Orthodox Church."

Not only has the Russian Orthodox Church been thus officially approached, but also individual secretaries in their particular fields have in many cases traveled far along the royal road of sympathy. A specific instance of this is well worth recording. The senior secretary of the Young Men's Christian Association at Novo-Nikolaevsk one cold winter day joined himself to a funeral procession, making its way over the deep snow to a distant cemetery. Aside from the priest and the immediate family, he was the only mourner. The people were absolutely unknown to him. On his way back, he had some conversation with the priest, who wondered why this American in a foreign uniform would take part in the funeral of an unknown. A point of contact was thus established with a local priest.

Later on, the daughter of this priest became very ill. The secretary visited the home daily, taking with him medicine, tinned supplies, and honey, and continued to assist this household until the death of the girl. He then aided the family in their need, photographed the remains—thus complying with a Russian burial custom—was present at the funeral, and accompanied the body to the cemetery. At the funeral feast he was given the place of honor at the table, and when I met this priest, his attitude toward the personnel of the Young Men's Christian Association was one of real gratitude and deep friendliness.

This illustration seems as though it were taken from a Sunday school book of the last generation but, as a matter of fact, it is the contribution of one Young Men's Christian

Association secretary to the right understanding of all church approach. We shall forfeit the confidence of the Russian Orthodox Church unless our official attitude of sympathy is so interpreted by each individual who shall work in Russia and Siberia.

As a result of the opportunity given me for "cultivating sympathetically the leaders of the Orthodox Church," I respectfully submit a few recommendations of ways and means by which, in my judgment, the Association can carry out this official program of "cordial cooperation with the spiritual forces in the Russian Orthodox Church."

## **I. STUDY OF THE SERVICES OF THE RUSSIAN ORTHODOX CHURCH**

The average Association secretary knows practically nothing about the great liturgical churches of Christendom, particularly the Russian Orthodox Church.

During my mission in Siberia, I found that with few exceptions the secretaries were not regular in their attendance at worship, and this is a fact to be deplored. Because the services cannot be followed and thoroughly understood at the second or third trial is not sufficient excuse for secretaries officially committed to approach the Russian Church and to try to help her "in the solution of her problem," to neglect attendance at the church services.

Language barriers are no excuse. Not everyone can get a thorough knowledge of church Slavonic over night, but it is surprising how quickly one becomes familiar with it in church services. It is not the language of Russian daily life, but the lives of the people are so colored and influenced by the Church—household customs in many cases being practically church ceremonies transferred to the home—that the language is interpenetrated with church phraseology. One must even go to church to learn how to swear.

However, the church services have been translated into English. The best book of which I have any knowledge is the "Service Book of The Holy Orthodox-Catholic Apostolic (Greco-Russian) Church," compiled, translated, and arranged by Isabel Florence Hapgood. Every Young Men's Christian Association secretary in Russia should possess this book, and be familiar with it from cover to cover. A second edition is now being issued by Association Press.

To those who are unacquainted with the principles of liturgical worship, the Russian ceremonial is decidedly compli-



cated, but there are certain fundamental principles upon which all liturgical worship rests. When these are analyzed, and their component elements grasped, it is seen that they form parts of a perfect whole which is the aim of every liturgical service. Without making such analysis and study, few are capable of appreciating the spiritual value of a service in the Orthodox Church, but after such a study of underlying principles and repeated attendance at the services a new light on doctrine and practice is gained.

Books on liturgics should be collected by the Young Men's Christian Association, and made available for the use of secretaries. The Association is bound to have men who will be interested in this branch of study. They should be given every encouragement. If the Young Men's Christian Association can interpret the Russian Orthodox Church to the average American at home, the indirect effect will be a more sympathetic attitude and a better approach to other liturgical churches. There are great possibilities in this.

Before secretaries are despatched to Russia, it might be well for them to attend Russian Orthodox services in some church, for instance in the Cathedral of St. Nicholas in New York City. If they show any ability whatsoever to adjust themselves to such services, and to profit by them, they will certainly be of more use in their work in Russia, and any preconceived notions concerning the Russian Orthodox Church can thus be dealt with before the secretary is sent to the field.

The duty, therefore, of every Young Men's Christian Association secretary for Russia and Siberia should be to make a study of the services of the Russian Orthodox Church, and to apply and appropriate their spiritual values by constant attendance upon divine worship.

## II. COMPILATION OF A HANDBOOK

A working knowledge of the Russian Orthodox Church would presuppose acquaintance with Russian church history and customs. The proper books for such a study are hard to obtain and one would need to dig through a mass of extraneous matter to come upon points pertaining directly to the subject. Therefore, I recommend that the Association compile a small handbook containing an epitome of Russian church history, with specific directions for conduct at services, as well as notes on the Old Believers' Church and the

various Russian sects with which the Association will sooner or later come into contact.

### III. RELIGIOUS PROGRAMS

1. In planning the Association's religious programs, a friendly approach to the general and local clergy should always be made and their services enlisted. They are usually very anxious to cooperate when they really know what the Association proposes doing, although the lack of knowledge often makes them hesitate to offer their services.

2. In planning religious services, *the ecclesiastical year* must always be kept in mind.

3. Christian education is one of the fundamental needs of Russia today. The customary Young Men's Christian Association Bible class is a most useful and helpful way of meeting this need, but it must be remembered that it is not the only way in which religion may be taught. Catechetical instruction, talks on church symbolism, explanations of church doctrine, definite moral instruction, for instance, are good ways to reach the Russian mind and should be used.

4. The whole world of modern homiletical aids, Sunday school lesson systems, and guild and society handbooks, with which we are so familiar, could be readily adapted for the new conditions which are coming in Russia. In these particular fields, no organization could better create or more readily supply the demand than the Young Men's Christian Association.

5. The establishment of diocesan, and later on parochial, libraries has been one means by which the Church in various countries has met this need for Christian education. Every encouragement, therefore, should be given the Russian Orthodox Church through its organization to establish such libraries. The Association should cooperate definitely by issuing bulletins of educational and religious books, by direct gifts of books and papers, and by translating into Russian standard and current theological works.

6. The Russian Orthodox Church is a great Bible-reading church. The Church in times past has issued Bibles, portions of Scripture, books of devotion, and instructive literature, but, owing to the high cost of paper and the difficulty of printing, the supply of such books has ceased. The price of a New Testament has risen beyond the means of even the well-to-do, and even those who can pay the price cannot se-



cure the books. Naturally, as a result, Bible reading has fallen off. It is true that the Young Men's Christian Association issued the four gospels, with the approbation of the Russian Orthodox Church, but that edition is long since exhausted. To meet definite appeals for Bibles is one of the great doors of opportunity open to the Association.

In order to distribute Bibles most effectively in Russia, I heartily urge the Association to act through the church organization. If each bishop of the Russian Orthodox Church were requested to make an estimate of the number of Bibles he could distribute in his diocese, and his need were supplied, the Association could be sure of reaching a vast number of those who earnestly desire the Word of God. An extra supply should be placed at the disposal of the Church for her missionary work. The needs of the Old Believers and the various sects could also be supplied through their organizations. All these schemes, however, do not preclude the necessity of the distribution of the Bible with a personal message by individual secretaries to those out of touch with all forms of organized Christianity.

#### IV. USE OF THE BUILDING

1. Ikons properly placed in the Young Men's Christian Association buildings are essential.

2. The opening of the Association buildings for prayer services conducted by the Russian Orthodox Church is necessary to our work.

3. To meet the needs of the more enlightened, meetings for discussion on various religious topics should be held. However, if ill-considered attacks on the Russian Orthodox position be countenanced in these discussions, instead of "approaching the Russian Church sympathetically," the Association will directly antagonize it.

4. The use of the stereopticon, moving pictures, and pageants for the presentation of religious truth is most important.

#### V. INFORMATION

The Russian church officials and clergy whom I met in Siberia, with rare exceptions, know very little about the Young Men's Christian Association and its threefold appeal to man—body, soul, and spirit. Time and time again I was asked for literature on the subject—for books, papers, and magazines.

There should be wide distribution of Association material, with the aim of placing literature in the hands of every bishop, priest, deacon, and intelligent layman in the Russian communion.

Nothing will come of the best laid religious plans unless they are backed by the earnest, wholehearted interest, energy, and prayers of the secretaries in charge of the local Associations. As has been said, "the misfortune of us all is that we know so little, even nothing about one another, about the soul, the life, the sufferings, the habits, the aspirations of one another." To establish the right relation between the Russian Orthodox Church and the Young Men's Christian Association, patience and knowledge are the foundations on which we must build.

A beginning has been made in the general direction of all these recommendations. To be sure, but little has been accomplished so far, and there is no likelihood that active work on a large scale can be begun for some time. However, far-reaching plans may be laid, and when the Association is free to enter Russia and begin actual work, much can be expected. There certainly is a place for the organization in Russia. We are needed. We can be of great help to the Russian Orthodox Church. The Russian Orthodox Church can be of great help to us. With mutual respect and hearty cooperation, each in its own sphere can do much for "Poor Russia."





